Bennett H. Young 6

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Historical

PRESBYTERIANISM

IN

KENTUCKY.

Addresses Delivered at Harrodsburg, Kentucky,
October 12, 1883.

PRINTED BY
COURIER-JOURNAL JOB PRINTING COMPANY,
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PREFACE.

The Synod of Kentucky (South) at its sessions in Shelbyville, October, 1882, adopted the following paper, viz:

"Recognizing the fact that the first Presbyterian sermon in Kentucky was preached by Rev. David Rice, at Harrodsburg, in the year 1783, and grateful for the providence of God which has blessed the course of Presbyterianism in our State since that time, the Synod of Kentucky is of the opinion that this epoch in the history of our beloved Church should be commemorated in some suitable manner during the sessions of this body, to be held next year at Harrodsburg, and hereby appoints the following committee to arrange a programme of centennial services, and to take such action as may be appropriate in the premises: Rev. Messrs. L. H. Blanton, D. D., J. T. Hendrick, D. D., J. N. Saunders, J. C. Tate, E. M. Green, G. H. Rout, D. D., J. J. Chisolm, and Messrs. James B. Ryan, W. C. Bullock, J. W. McPherson, J. R. Barrett, R. W. Sea, and Glass Marshall."

This committee asked for instructions as to inviting other Presbyterian bodies to participate in the proposed celebration; whereupon the Synod adopted the following resolutions:

1. "That this Synod cordially invites the sister Synod of Kentucky, in connection with the Presbyterian Church of the United States of America, to participate with us in the centennial anniversary of the founding of Presbyterianism in Kentucky, proposed to be held in Harrodsburg, Kentucky, in October, 1883.

2. "That this Synod also cordially invites the Cumberland Presbyterian Church, and the Associate Reformed Church to attend this celebration.

3. "The Committee of Arrangements, and the Stated Clerk and Moderator are hereby authorized and instructed to communicate to these Churches this action of Synod."

The Synod of Kentucky (North) had already held its annual sessions, but at a called meeting, held in Louisville, September 11th, 1883, it was resolved to accept the invitation of the Southern Synod, and the time of its next regular meeting was changed to correspond with that of the other body.

At the meeting of the Synod in Harrodsburg, October 10th, 1883, the Com-

mittee of Arrangements reported the following programme of exercises for the joint celebration of the Centennial, on Friday, October 12th, viz:

NINE O'CLOCK A. M.

Anthem—"We praise Thee, O Lord"..... *Mozart*

Reading Scriptures, and Prayer.

Hymn—"O God of Bethel, by Whose Hand."....

Historical Address—"The Presbyterian Church in Kentucky"..... Rev. J. N. Saunders

Centennial Hymn..... Rev. R. Cecil

Address—Sabbath-school Work of the Century..... Rev. J. L. McKee, D. D

Centennial Hymn..... Rev. E. P. Mickel

THREE O'CLOCK P. M.

Centennial Anthem..... Lee C. Walter

Prayer.

Hymn—"O, God, the Rock of Ages."....

Necrological Address—The Dead of the Presbyterian Church in Kentucky..... Rev. E. P. Humphrey, D. D

Centennial Hymn..... Rev. E. P. Mickel

Five-Minute Speeches.

Address—Presbyterianism and Education..... Rev. L. G. Barbour, D. D

Hymn—"Let Saints Below in Concert Sing."....

SEVEN O'CLOCK P. M.

Anthem—"Unfold"..... *Gounod*

Prayer.

Hymn—"While Thee I Seek, Protecting Power."....

Address—The Doctrine and Polity of Presbyterianism..... Rev. T. D. Witherspoon, D. D

Hymn—"All Hail the Power of Jesus' Name."....

PRAYER. DOXOLOGY. BENEDICTION.

On Friday morning the Northern Synod came in a body from the adjacent town of Danville, where their sessions were being held, and were met by a committee of the Southern Synod and conducted to the First Presbyterian Church, where the latter body was in session. They were received with due respect and cordially welcomed by the Moderator of the Southern Synod, Rev. E. M. Green, to whose address the Moderator of the Northern Synod, Rev. W. C. Young, D. D., made a suitable response; after which the exercises of the occasion were conducted according to the programme which had been announced.

On Sunday evening, at the close of the Synod's sessions, Rev. Moses D. Hoge, D. D., of Richmond, Virginia, delivered, by invitation, a historical discourse, which, by order of Synod, is published with the addresses delivered at the Centennial celebration.

It is regretted that the able and interesting address delivered by Rev. J. L. McKee, D. D., on Sabbath-school Work in Kentucky during the Century, was not placed in the hands of the committee for publication.

CENTENNIAL HYMN.

BY REV. R. CECIL, NICHOLASVILLE, KY.

Behold, O God, thy Zion,
Grown aged in this land,
A branch of thine own planting
And nurtured by thy hand;
A hundred years of training,
A hundred years of strife,
Have sanctified her sorrows,
And beautified her life.

Sweet mem'ries cluster round her
Made sacred by her tears,
Sweet hopes that blossom richly
Upon that field of years.
Her beauty and her brightness
O God, are all thine own,
Her labors and successes
With thy best blessings crown.

How many are her children
Redeemed by blood divine,
Soft nurtured on her bosom
So tender and benign!
How many 'mong the blessed
Sometimes beloved here,
All glorious with their Saviour,
And crowned and sainted there!

O, let the love of Jesus,
His presence and his grace,
Attend her onward progress
Until she sees thy face,
And all her sons and daughters,
The kings and priests of God,
Are clad in robes celestial
Made white in Jesus' blood.

CENTENNIAL HYMN.

BY REV. EUGENE P. MICKEL, HAZLE GREEN, KY.

O, thou Ruler of the ages,
Lord of earth and Lord of heaven,
For a hundred years we praise thee,
And for blessings they have given.
Hear the song of glad thanksgiving
Which we raise to thee to-day;
And as thou hast blessed our fathers,
Bless their children, Lord, we pray.

Where the forest, wild and gloomy,
Stretched away o'er hill and plain,
Fields of green now greet the sunlight,
Stately corn and waving grain.
For thine earthly gifts we thank thee,
Peaceful homes and daily bread;
Guided by thy loving kindness
May we evermore be led.

But for blessings richer, grander,
Would we bring our thanks to-day,
As we view thy Church's progress
Through the century passed away.
Slow the dawning, dark the morning,
But thou saidst, "Let there be light;"
And the sun arose in splendor—
'Twas thy grace that scattered night.

Through the conflicts waged with darkness,
Storms of trial and of woe,
Thou hast brought us on in safety,
Giving strength against each foe.
Up from sorrow unto gladness,
Out of darkness into light;
From the battle to the victory
Thou hast led; we praise thy might.

Saviour, through the days before us,
At all times, in every place,
Bless thy Church and own her service,
Grant thy strength and love and grace.
And when thou shalt end our labors
At thy coming in the air;
May we all, by thy blood ransomed,
Join thy Church triumphant there.

HISTORICAL ADDRESS.

BY REV. J. N. SAUNDERS.

It is conceded, I believe, that Harrodsburg, the handsome little city in which we are now assembled, is the oldest town in Kentucky. Its foundations were laid a few months earlier than those of Boonesborough, the first fort and fixed home of Daniel Boone, our earliest pioneer. It is from two to five years older than the towns of Louisville and Lexington, and as many years older than Logan's, Floyd's, Bryant's, Ruddle's, and McAfee's Stations, which were the first and most important immigrant centers located and fortified in a country then abounding with hostile Indians, and full of dangers.

The record of its establishment is briefly this: In the month of June, 1774, now one hundred and nine years ago, Capt. James Harrod and a company of thirty-one brave and adventurous men, penetrated the thick forests and canebrakes that then covered these slopes and hills and undulating valleys. It is true that Captains Bullitt and Taylor, with their companies, had made surveys about the Falls of the Ohio river the year before; the McAfees had done the same along the Kentucky and Salt rivers, selecting the site where they afterwards located; but neither of these made permanent settlements till a later day.

To the eye of Captain Harrod and his men, when they reached this particular locality, as well as all along the way which had brought them here, the natural scenery was enchanting and lovely almost beyond description. They saw much of that which Dr. Davidson has since so beautifully and graphically written of Kentucky in its primitive state: "The luxuriance of the soil; the salubrity of the climate; the dimpled and undulating face of the country; the tall, waving cane and native clover; the magnificent groves of sugar tree and walnut; the countless herds of buffalo and elk; the pure and limpid brooks; the deeply channeled rivers, sweeping between precipitous limestone rock; the verdure of the vegetation; the air loaded with fragrance; the groves vocal with music."

Such was the scene, and as they enthusiastically gazed upon it, they and all subsequent pioneers were impressed with the fact that they were in an enchanting land—in the very paradise of the red man's hunting grounds—in a land prodigal with wealth, beauty, and prom-

ise. Wooed, won, and charmed by the inviting prospect before them, they pitched their tent near a spring of cool and gushing water, which is now historic, and under the spreading branches of a noble elm tree, whose history has also been written. From this point, as a center, and as a nightly meeting and resting-place, they explored the surrounding country till the middle of the month, and then determined to start a little town in the woods, embracing their camp, the elm tree, and the spring. This determination was executed at once, and the few rough log cabins which soon appeared took the name of Harrodstown. Subsequently it was called Oldtown. And now and for many years Harrodsburg has been standing upon the dust and ashes of its two venerable predecessors, with little left that its first builders saw, save these dimpled hills and smiling valleys, and the sun. moon, and stars, that shine now just as they did a hundred and nine years ago.

It is also proper to remark in this connection, that Harrodsburg was the first county-seat of the district of Kentucky, while that district was still a part of Virginia, as well as a part of the western possessions of George III., King of England. It was the first place where courts and elections were held on this side of the mountains. It is, therefore, older than the Revolutionary war; older than the Federal Constitution; older than the first county in the State, and had been standing eighteen years when Kentucky was admitted into the Union in 1792. These statements help us to realize that our Centennial is being held in a place that is venerable with years; in a place that abounds in memories and incidents connected with the first settlement of our good old Commonwealth. Such a realization as this can not fail to add an inspiration and a felt interest to our present service.

And there is still another fact which, to Presbyterian people especially, must impart a very marked interest to this hour—a fact, that had much to do in locating the present sessions of our Synods—a fact that suggested and arranged the services upon which we have now entered. And that fact is this: In the month of October, 1783, or just one hundred years ago, the Rev. David Rice, from the Peaks of Otter, in Virginia, came to Harrodsburg, or to Harrod's Station, as the old records say, and preached the first Presbyterian sermon ever heard in Kentucky. So that we are now upon the very ground, and not far from the very spot, where that discourse was spoken—where the Gospel, as we preach it, first fell upon the ears and touched the hearts of a pioneer Kentucky congregation. To recall this fact, and to realize this truth, will surely add a very touching and tender interest to this occasion.

This, then, was the beginning of the Gospel in Kentucky, as we hold and preach it; and from this event, we are accustomed to begin the history of our Church, west of the Alleghany mountains.

And now to commemorate this event; to gather up a few of the points in our past history; to recall some of the struggles, trials, and heroic labors which the fathers endured in planting our Church in the wilderness; and then to linger for a little while upon their names, their faith, their courage, and successes, are some of the themes that shall direct our present meditations. Such meditations will, doubtless, be pleasant and suggestive to us all. They will awaken in our hearts and memories some suitable feelings of love and reverence for our honored dead; they will teach us something of our indebtedness and obligations to them—something of God's wonderful goodness, both to them and to us, who inherit the benefits of their labors—something of the difference between the present and the past; and something of the extent of our obligations to that God, who has always been kind to us, and kind and merciful to those who have gone before us.

In laying the foundations of the Presbyterian Church in Kentucky, our fathers were confronted with difficulties and multiplied discouragements from the very beginning of their labors. The country was all wild, new, uncleared, and unsubdued by the hand of art or agriculture; its immigrants were from various localities, with different tastes, habits, and spirits—with little learning, culture, or refinement, but abounding in that dash, daring, and recklessness, which often characterize frontier and border life; and then, too, the Indians still made occasional raids through the country, throwing its inhabitants into a state of wild and mad excitement.

In most respects, the early settlements of Kentucky, were all very much alike—alike in their general surroundings—alike in the dangers to which they were exposed—alike in their hardships and privations—alike in their dress and modes of living, and alike in their moral tone and spiritual destitutions. They were all virtually without Sabbaths, without preachers, and without churches; a tall, robust, muscular, healthy, brave, and daring people, who had come here to appropriate to themselves the Indians' hunting-grounds, and build for themselves and their children, homes, towns, and cities; and a people, who showed by every look and act that they intended to accomplish the ends for which they had come to this most inviting land. So that a rapid and even rough sketch of Harrodsburg, of its extemporized church and of its congregation, when Mr. Rice preached here one hundred years ago, will give us a fair outline or picture of the physi-

cal state, the social habits and appearance, and the moral and spiritual condition of the whole country at that period of our history. For, as I have said, the different forts and settlements were then nearly alike in all things, and, hence, to look at the picture of one is to see the substantial likeness of all.

Harrodsburg was then a rough wooden hamlet, surrounded by forests and little patches of cleared lands and farms. Though, in many respects, the strongest, the most advanced, refined, and influential place in the country, it still presented the aspect of a little town in the woods, or of a military post, standing far out upon the borders of civilization.

The building in which Mr. Rice held his first service, we have reason to believe, was the rough, stockaded block-house of the village, which had frequently protected the people from the murderous attacks of their Indian foes.

In thinking of this extemporized church, we can, by a little stretch of the imagination, see its rough benches; its primitive three-legged stools; its dimly-burning iron lamps or tallow candles, and can hear the creaking noise of its ponderous doors, as they turn upon their great wooden hinges.

Seated, as we now are, in this elegant house of worship, resting upon its softly-cushioned pews, and enjoying its beautiful gaslight by night and softened sunlight by day, we can scarcely realize the truth of this feature of our picture. And yet it is true to life, and stands out before our vision to-day, telling us something of the wonderful changes and advancements, which the years of the outgoing century have wrought.

The congregation to whom Mr. Rice preached, we may safely imagine, was a fair average of the thoughtful, genteel, and religiously-inclined people of the town; and would have compared well with a congregation, assembled for divine worship, at Louisville, Lexington, Bryant's, Logan's, or any other fort or station in the country.

Some of his hearers, doubtless, were bare-footed and in their shirt sleeves; some stood or sat during the service in full pioneer or backwoods costume, clad in moccasons, leggings, and deer-skin hunting shirts, with leathern belts around their waists, which supported murderous knives, full powder-horns, and other warlike implements. Their ever-present and trusty rifles were with them, too, for the scream of the panther, the bark of the wolf, and the angry growl of the bear were still heard in the neighboring woods and hills. More and worse, stealthy and enraged Indians still lurked about the exposed settlements

and sometimes made sudden and unexpected dashes upon the older and stronger places. And you will not forget the fact that the terrible defeat of the Blue Licks had occurred but a little more than a year before this—a defeat that had filled all the stations in Central and Eastern Kentucky with distress—with mourning for the lost and with anxiety for the safety of themselves. It was even some years later than this, when men ceased to carry their guns with them to church, in the more exposed districts.

But the majority of Mr. Rice's congregation, as we may well suppose, appeared in their very best outfits. It was a rare occasion, and they would naturally put on their best attire. Still, however, their hands were all rough and bony from hard and constant toil, and their faces and features bronzed and tanned by the winds and suns of the fading summer. And even their nicest and best Sunday apparel, both of parents and children, of belles and beaux, was all home-wrought of the coarse wool, flax, and cotton of the neighborhood—made, too, by the hand-card, the spinning-wheel, and the weaver's loom, which were necessary parts of furniture in nearly every cabin, and served to amuse our ancient mothers and their healthy, light-hearted, laughing, and rosy-cheeked daughters, in the absence of fashionable calls, light literature, and artistic music.

There is certainly a very wide and suggestive difference between the appearance, at least, of Mr. Rice's congregation, and mine to-day. About differences in other respects I can not now delay to suggest or inquire.

What the people of Harrodsburg, a hundred years ago, generally, thought of the new preacher—how they were pleased with his looks, tones, gestures and so on; and what effects his sermon produced upon their minds and hearts, we can now only conjecture. Doubtless, however, there were critics then, just as there are now, who freely commented upon the rhetoric and oratory of the sermon; critics who were quick and clear in their judgments of the strength or weakness of a sermon, and cultivated yea, even fastidious, in their tastes, as to the exact oratorical way in which that sermon should be delivered.

But it is not improbable that, at least, a few heard him gladly, yea, with flushed cheeks, throbbing hearts, and tear-dimmed eyes. His words would necessarily awaken tender and sacred memories in the minds of some, carrying them back to the Sabbaths and sanctuaries of other days—to the homes, the friends and kindred they had left behind them.

We may gather something of Mr. Rice's feelings on this occasion, and something of the view which he took of the moral darkness and spiritual destitutions of the country, from the text which he used. It is this: "The people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up."

Without Sabbaths, churches, ministers, or papers, they were truly in darkness. And without that light and life, which come through the Word of God, as it is read and preached and energized by the Divine Spirit, they were, truly, sitting in the region and shadow of spiritual death.

That they might see this great light and escape the glooms and pangs of spiritual death, he had come to hold up before them the light of the glorious Gospel—to preach Christ and him crucified, and to persuade men to be reconciled to God, through him.

And the light, which he thus brought to Kentucky, was blessed to the salvation of many, during all the years of his long and memorable ministry. And by the preaching of his contemporaries, and those who have succeeded them, it has extended through the land, giving hope and comfort and eternal life to all who have received it and walked in it.

The Revolutionary war virtually closed with the surrender of Cornwallis, at Yorktown, in the fall of 1781. With its close, multitudes began to turn their hearts and faces towards the rich, cheap and unoccupied lands of the West. Hitherto, emigration had been confined, comparatively, to the few—to hunters, explorers, land jobbers, and those who were ambitious to be among the very first daring and adventurous occupants of these western wilds. But now a different, and, in many respects, a far more enlightened and substantial class of people was ready and anxious to come. These came by families, by companies and by great colonies, to settle around the old forts or stations, or to form new settlements of their own. This was the state of things when Mr. Rice reached the country, in the fall of 1783, and continued to be for many years. In 1780, Kentucky was but a single county; but so rapid was its increase within the next twelve years, that it grew into nine counties with population enough to warrant its admission into the Union, as an independent State.

These immigrants came, some from North Carolina, a few from Pennsylvania and other north-eastern States, but mainly from the State of Virginia. On this account, we have always claimed to be a daughter of Virginia, both in Church and State.

Among these immigrants, there was a scattered Presbyterian element, out of which our first churches were gathered and organized. And it will be interesting, in this connection, to look, for a moment, at *our ecclesiastical origin;* to see where we came from; to know who were our ancestors; as well as to learn something of their faith, their principles, and their spirit.

Our first people, then, came to Kentucky from the States which I have just named, the far larger portion of them coming from the churches and Presbyterian neighborhoods in the valley of Virginia. But, then, they or their parents were only emigrants to the States which they left when they came here. In blood, religion, and nationality they ran back by a remove or two to the old country—mostly to Scotland, or to the North of Ireland, where many of them, though of pure Scotch blood, had lived so long that they had acquired the name, "Scotch Irish." In doctrine, they were Calvinists; in church government, Presbyterians. They belonged to a faith and people who innately loved civil freedom and personal liberty, and who, for hundreds of years, had chafed under and rebelled against religious intolerance and State and prelatical oppressions.

They carried the blood of martyrs in their veins—the blood of those who signed the League and Covenant, at Gray-friar's church in 1638. They had been a long persecuted and afflicted people, but like brave old John Knox, feared the face of no man, and willingly bowed to no master, save God. So, whether they fled from persecutions at home, or were poor and voluntary exiles from their native land, as most of them were who came to this country, they were all stubbornly and unyieldingly upon the side of tolerance and religious freedom. Hence, those of them, who were in America during the war with England, were patriots, and actively helped the Colonies to gain their independence. And when Virginia formed her first State Constitution, our people, through the eloquence, learning, and influence of John Blair Smith, did more, perhaps, than any other religious people, to secure the adoption of the famous act of "religious liberty"—an act that frees the conscience and the Church of God from all civil or state control—an act that has since been accepted by all our States. This, then, is something of our origin, something of the faith, the principles and the spirit of the old Presbyterian stock. And we are not ashamed of our origin, nor of our record in the past, but point with becoming pride and pleasure to the positions we have held, to the places we have filled in the State, in the Church, in learning, in agriculture, in commerce, and in all that advances and adorns the race. The names and

deeds of our illustrious and honored dead occupy a large space in the history of the Protestant world. A want of time will not allow me to speak of the Calvinistic and Presbyterian Huguenots and Holland Dutch, who also came in small numbers to Kentucky, in its early settlement. They were and are still a grand and good people, and have done much to sustain the Church, as well as to strengthen and build up the State. Here, as in Holland and in France, they have always been upon the side of a pure Gospel, a free Church, and a liberal civil government.

The scattered Presbyterians whom Mr. Rice and our first preachers found in Kentucky, and those who came in the next few years, were, as might be expected, in a more or less demoralized spiritual condition. Many of them had felt the evil effects of the long war; many had lived for years upon the borders of civilization, exposed to the damaging influences of a wild, rough frontier life, where they were without Sabbaths or ministers, and where they were compelled to fight a savage and treacherous Indian foe. And still others had suffered from the evil and poisonous effects of that insidious French infidelity which followed the Revolutionary war, and which had spread through the country, beginning in the high places and among some of the great men of the East, and extending to the cabins and many of the humble pioneers of the West.

Hence, Mr. Rice spent his first year in gathering congregations, and in trying to elevate the tone of morals and piety among the people.

The second year he organized three churches; one at Concord or Danville, one at the forks of Dicks river, and one at Cane Run which was in this vicinity, and was transferred to the Harrodsburg church, under the pastorate of that great preacher, Dr. Cleland. This year, also, he preached a funeral sermon at McAfee's Station, on Salt river, which was the first sermon ever preached in that vicinity.

The following year he organized the Salt river people—the McAfees, McCowns, Armstrongs, Sharps, Lapsleys, Buchanans, and others—into what has for a long time been New Providence church—a church that is only a few miles distant from this place, and a church to which Dr. Cleland gave some forty-five years of his great and useful life.

In the autumn of 1784, the Rev. Adam Rankin, the second of our pioneer preachers, came to Kentucky, and began his services at Lexington and in Fayette county. He at once organized a church in

Lexington, and soon afterwards, the church which has always been known as Pisgah.

In the fall of 1785, the Rev. James Crawford settled at Walnut Hill. He and Terah Templin were ordained to the full work of the ministry at Danville, in November of that year, by a commission appointed by the Presbytery of Hanover.

Mr. Templin laid the foundation of some of our old churches in Washington county—the church at Hardin's creek, which is now Lebanon, and the church at Road's run, which is now Springfield.

Thomas Craighead and Andrew McClure came in 1786.

Thus, within three years from the time of Mr. Rice's arrival, our ministerial force had increased to six men, who were preaching to twelve organized churches, and to quite a number of gathered congregations.

This year (1786) the Synod of New York and Philadelphia, which was still our highest church court in the United States, formed the Presbytery of Transylvania, composed of the six ministers just named. The new presbytery held its first meeting in Danville, October 17, 1786, with Mr. Rice in the moderator's chair.

And it will be interesting to note, in this connection, that a great revival of religion began this year in Hampden Sidney and Liberty Hall (Washington and Lee) Colleges, which continued for two years, and pervaded the entire Synod of Virginia. Many young men of great ability and future promise were converted, and, in due time, brought into the ministry. Eight of these, subsequently, came to Kentucky as missionaries, and their names are as follows: Robert Marshall, Cary H. Allen, William Calhoun, John P. Campbell, Samuel Rannels, Robert Stuart, Robert Wilson, and John Lyle.

By education and training, these men were exactly suited for the responsible and difficult work which awaited them here. And their whole after history shows that they were successful in winning souls to Christ; wise in extending the borders of the Church, and administering its affairs, and bold, able, and efficient in defending the truth, as it is set forth in our Standards of doctrine and church order.

In the beginning, the Presbytery of Transylvania embraced the whole district of Kentucky, including the Cumberland river settlements, with a large country, extending through what are now the States of Tennessee and Mississippi, and then, subsequently, reaching northward into Ohio, Indiana, and Illinois, a territory vast enough to make a mighty empire.

In the year 1789, the single Synod of New York and Philadelphia was cut up into four Synods, and these constituted our first General Assembly in the United States.

From this date to 1799, or for ten years, the Presbytery of Transylvania belonged to the Synod of Virginia, and was thus obliged to send its delegates a long and difficult distance, to attend the sessions of their higher court; besides being put to immense inconvenience in the settlement of all cases of appeal or complaint, as well as in many other vital respects.

In the meantime, the Presbytery's churches and congregations had greatly multiplied; and its ministers had increased to the number of twenty-six, a number sufficiently large to warrant the erection of one or more new presbyteries. This was done, and in the year 1802, the Presbyteries of Transylvania, West Lexington, and Washington met in the city of Lexington as the Synod of Kentucky, with the names of thirty seven ministers upon their roll, and with David Rice as their first moderator.

The most memorable and important act of this first Synod was the erection of the Cumberland Presbytery out of the Southern portions of Transylvania; which act the Synod revoked for grave and sufficient reasons at its sessions in 1806.

Passing unnoticed the damaging and troublesome Rankin controversy and schism about psalmody, you will note that at the beginning of the present century the Church entered upon what is called in our history the great revival period, of which I shall speak only in the very briefest terms. The revival began under the preaching of the Rev. James McGready, in the Green river country, in the year 1800, and ran through the next two or three years.

It was widespread, not only reaching all the churches in Kentucky, but extending into several other States. In feeling, it was deep, powerful, anomalous, yea, startling, and, in many respects, incomprehensible—far more so, perhaps, than anything of the kind which has ever characterized the history of religion in this or any other country, accompanied, in many instances, with a nervous disturbance as yet unexplained.

That it was, in a large degree, a genuine work of God's grace, and that multitudes were soundly converted, none will deny who have carefully studied its history. But that it was, at the same time, accompanied by very much that led to serious errors in doctrine and church order, and that it was attended with fearful disorders, silly and fatal delusions, extravagant and disgusting fanaticisms, and wild and sinful excesses, will scarcely be denied by any in our times. It left behind it a few results that were good, but many more that were pernicious and evil. When the excitements of this strange work had

died away, there followed a long period of coldness and spiritual dearth, which was not broken till the beginning of the revival in Dr. Cleland's church in the year 1823, which gradually and silently extended during the next four or five years to most of the churches in our Synod. This is usually denominated in our annals, the revival of 1827–8, and was precious, not only in the conversion of souls, but in bringing many into our ministry who have done a great and good work for the Church.

But we must return for a moment to the first revival named. During its continuance, and following its close, there were grave departures in doctrine, and in the forms and modes of religious service, as we hold them, introduced by some of our own ministers. They had received "new light," had learned "new doctrines," had picked up "new measures," and were ready to make, and did make, war upon our Confession of Faith and catechisms. These were led chiefly by Barton W. Stone, and soon formed a party known as the New Lights, or Stoneites. Subsequently, they amalgamated with the disciples of Alexander Campbell, and have thus grown into a large and influential sect. Of course, this defection from our ranks was a serious trouble, and a grievous loss. Again, going along with and following this revival, great changes were also taking place in the religious views and practices of some of the members of the Cumberland Presbytery.

They needed more ministers, and, hence, were willing to license any who made a credible profession of religion and felt that they were called to preach the Gospel, regardless of mental culture or theological training. And their doctrinal views in the meantime had reached a point that would only allow them to adopt our Confession of Faith in part or with large mental reservations. They had discovered, as they supposed, a sort of middle yet tenable and logical ground, between Arminianism and Calvinism; and from this, they proposed to preach and expound the doctrines of the Bible; which they proceeded to do, and still do.

On account of these grave and fundamental departures from the teachings of the old Westminster Confession of Faith, the Cumberland Presbytery, as I have already said, was dissolved by the Synod, in 1806. And in four years afterward, or in 1810, the members of this dissolved body, who did not return to Transylvania, united with those, who constituted themselves into an independent presbytery, which they called the Presbytery of Cumberland. And this was the foundation and beginning of the Cumberland Presbyterian Church—a Church

which holds our exact form of government, but differs from us widely in its standard of ministerial education, in some of its church usages, as well as materially, in some of our old-fashioned Calvinistic doctrines.

The schism, out of which this Church grew, was also a real loss and grievous trouble to our already depleted ranks; but under the blessing of God it has grown and prospered, and accomplished a mighty work for Christ and the world. It soon extended its borders beyond Kentucky and Tennessee, reaching southward, westward, and northward, and is now one of the large and influential powers in the Christian world, reporting in all, by its minutes of last year, one Assembly, 27 Synods, 117 Presbyteries, 1,386 ministers, 2,457 congregations, and 111,863 members.

From the year 1810 and onward, our Synod had a slow, but steady growth, adding to its churches, increasing its ministers, and giving a fair proportion of its time, men, and means to the cause of secular and religious education. As the country increased in population, and as the Church grew and expanded, north and south of us, other synods and presbyteries were formed, until the Synod of Kentucky was confined, as it is now, within the bounds of our own State.

For a moment I recall here the fact, that in the beginning of our history in Kentucky, we had *but one Synod in the United States*, which was the "Synod of New York and Philadelphia." Now, those who are represented in this Centennial service to-day, in spite of all our losses, by schisms and in other ways, have, in Kentucky alone, two synods, ten presbyteries, more than two hundred ministers, more than two hundred and fifty churches, and nearly fifteen thousand members. These facts and figures will give you some idea of what Kentucky Presbyterians have been doing at home, since David Rice preached his first sermon in Harrodsburg.

To have followed up our history, through all the intervening years, which I have virtually passed over in silence; to have noted a tithe of their important events; to have mentioned Blythe and Cameron and those who belonged to their day—Cleland and Wilson and those who labored with them—Nelson, Blackburn, McChord, and Lapsley—Edgar, Bishop, and John Breckinridge—Nathan Hall, Brown, J. C. Young, and Wm. L. Breckinridge—McClung, Rice, Stiles, Hill, and Grundy—Bayless, Green, Robt. J. Breckinridge, and Stuart Robinson—as well as a host of others, belonging to the list of our honored and worthy dead, would have far transcended my limits, as well as your time and patience. All these subjects, and matters of personal

history await the facile and scholarly pen of a second Davidson, who will, doubtless, supplement that author's elegant volume with one of his own, possessing like merit and bulk.

More: To speak of our honored dead, of the maintenance of our doctrines and forms of church government, of our work and influence in the different departments of education, and of our Sabbath-school schemes and labors, are themes yet to be presented by accomplished speakers, who will follow me in these services.

And now, I shall devote the residue of my time to a brief notice of three or four features of that history, which I have thus imperfectly epitomized.

In a service like this, our sympathies naturally prompt us to look at the difficulties and great discouragements which met and hindered our fathers in their efforts to build up a Presbyterian church in Kentucky. These, as I have already intimated, were great, stubborn, and long-continued. It was surely no easy matter to interest the minds of a backwoods people, and turn their thoughts and affections to a subject that disallowed wickedness and excesses of every kind, to persuade them to honor God's law and to keep his appointed Sabbaths, to inspire them with a spirit of peace, love, and forgiveness, and bring them into Christ's kingdom, while society was mixed, rough, and unsettled, and while they were still exposed to the temptations of hate and bloody revenge. When we think of all the difficulties and discouraging perplexities which met and followed them through the trying years of their work, we often wonder that they succeeded so well as they did, and are deeply impressed with the plenitude of the mercy and grace that constantly attended and sustained them. If God had not been with them, they must have failed. But now, with all the learning, refinements, and Christian civilization of a century, we find human nature to day just as it was in the days of our fathers—as prone to evil, to levity, and irreverence—as prone to hate and revenge—and as prone to soul-destroying errors and exciting novelties! Education and what we call higher and advanced civilization do not make men, essentially, new creatures. They may change, modify, and in many respects adorn and beautify, but they can never regenerate the soul and make a sinful race truly love and honor God. Nothing but the grace of God, coming through a preached Gospel, can do this. Hence, with our constantly desecrated Sabbaths, and with floods of wickedness all around us, it is, after all, about as difficult to preach the Gospel successfully now, as it was when illiterate backwoods men and rough Indian fighters made up the congregations. And if we

succeed in our difficult and discouraging work, it can only be through the same divine agency that imparted success to our fathers.

Our sympathies are also deeply moved, when we recall the great physical labors, discomforts, and actual sufferings, which were necessary parts of their daily experience. With our advantages, comforts, and comparatively easy work, we can scarcely put a proper estimate upon these. We really know but little about them. We ride to our church courts in easy-going coaches and with the speed of the locomotive; they went upon horseback, through rain, sunshine, heat, or cold; measuring the long and tiresome road through mud, over dangerous and swollen streams, and often exposed to hunger, thirst, and rough fare. We go to the Assembly in palace cars, are entertained like princes, and have a royal and luxurious holiday; to them an attendance upon the sessions of the Assembly was a hardship, and a tedious, self-sacrificing labor. For years, the journey was made in the saddle, bridle-path and buffalo trail, and then by rough, lumbering, and bumping stages. We can fill our Presbyterial and missionary appointments in two or three Sabbaths, and the travel and the labor are a pleasant recreation. But it was not so with our fathers. Their missionary and evangelistic travels and labors were ten-fold more than ours—reaching over a vast extent of country, and involving labors and sacrifices that we could hardly endure now. For example, Mr. Vance was appointed by his presbytery to preach two Sabbaths in the Illinois Grant, Mr. Cleland to preach at discretion in the Indiana Territory, and other brethren to perform labors nearly as difficult. These appointments were not only made, but presbytery saw that they were filled. Beside all this, their home work was simply immense. It was filled up with travels, preachings, exposures, and hardships that would appal many a man in our day.

My brethren, these were truly men of God; men filled with preaching and missionary zeal, and men who were willing to endure hardness for the sake of preaching the Gospel to dying sinners. And to the praise of His grace, God owned and blessed their labors, preserved their lives, and, in one way and another, took care of them and their families.

And it is risking little to say that, if the spirit, zeal, labors, and self-denials of these pioneer preachers had characterized all the later periods of our history, our Church would appear in a different attitude to-day; for it can not be denied that there have been frequent and long periods, in which we have been greatly lacking in these essential elements of success—periods when pastors were satisfied to watch and feed their own flocks; when churches were content to meagerly support the Gospel at home, and leave vacancies and destitute places to shift for themselves; when Presbyterians had lost much of their spirit of evangelization, and when young ministers, naturally sought easy and fat places, rather than weak churches and destitute settlements.

There is no denying the unpleasant fact that, for many years, our synod, presbyteries, and churches were in a spiritually dozing mood, having lost very much of their old zeal, energy, and Christian consecration, as well as very much of their former spirit of aggressiveness upon the unoccupied regions of the country.

But may we not indulge the hope that these days of spiritual inaction, sloth, and indifference are past and gone? that we have been baptized anew, by the Great Head of the Church, with the same spirit which animated the hearts and warmed the zeal and inspired the abundant labors of those who planted a Church for us in the wilderness?

I am sure we may indulge such a hope; for our preachers, through the entire State, are manifesting new zeal and interest in their work; preaching efficiently, not only at home, but to those who are unable to supply themselves with the Gospel. The spirit of evangelization is prevailing throughout our borders. And the wonderful success that has followed the evangelistic scheme which we put into active operation two years ago, has not only accomplished grand results, but is stimulating the whole Church to do still greater and better things. Two such enterprises as this, prosecuted by our best talent, sustained by the abundant wealth of the country, and owned and blessed of God, would soon not only double but quadruple our present numbers.

Note another fact. From the beginning of our history in Kentucky, we have been a migratory people. Families, neighborhoods and little colonies went to Ohio, Indiana, Illinois, Missouri, and still further south, as these States opened up; and the drain upon our churches still goes on. It will astonish any one to know how many churches have been planted in these States, by removals from our Kentucky churches and congregations. It is known that the single little church of Pleasureville, in the last fifty years, has planted three separate and self-sustaining churches in the North-west; besides sending individual members to various other places. Many other Kentucky churches have, doubtless, done the same. Thus, for more than half a century, the fruits of our labors at home have gone to build up and sustain Presbyterianism abroad. And in this way we have done a great

and a grand work. And this truth readily and satisfactorily accounts, in part at least, for our apparent want of growth at home. We would have been a very large and strong body here to-day, had not so many of our people emigrated to the North and South.

And the very large emigrations, which went to Ohio, Indiana, and Illinois during the earlier years of their settlement, suggest, in this connection, a question connected with an institution, that is now happily dead, and that no one in these Synods would reanimate if he could.

They, many of them, left the State of Kentucky, not mainly because they were poor and could do better elsewhere, but because they did not like the institution of slavery, and preferred to live and raise and educate their children in a free State. Not because they were abolitionists did they leave us; but there was an important sense, in which they were opposed to slavery, as a *permanent institution;* and now that the institution has passed away, with all that belonged to it and that was engendered by it, I venture to affirm, that the great majority of Kentucky Presbyterians would always have been willing to rid the State of slavery, by compensation or gradual emancipation.

Whilst they did not believe that to hold slaves was a sin in itself, yet they believed and felt that such a relation imposed grave and serious responsibilities, that it was attended with constant difficulties and disadvantages, and that the people and the State would, in the end, be better off without it. All our past records, our connection with the Colonization Society, as well as our own entire history, show that we never were a pro-slavery Church. The well-known views of N. L. Rice, Robert J. Breckinridge, John C. Young, and Stuart Robinson upon this subject, may be taken as a fair exponent of the views and feelings of the great body of the Church, during the entire century.

A single other point and I shall relieve your patience. It is charged by some that our history has been characterized by endless disputes, irritating debates, and divisive discussions; that much of our time and abilities has been given to these, rather than to a quiet and peaceful preaching of the Gospel. Those who make this charge certainly misread our history, and as certainly misapprehend the true position of the Church as a witness-bearer for Christ, and as an appointed defender, as well as proclaimer and expounder of God's truth.

In the Rankin, New Light, and Cumberland troubles and schisms, the rule which our fathers invariably followed was one of defense, and not one of unnecessary and irritating attack. The same is true in reference to the discussions which grew out of the doctrines of the

Trinity, the divinity of Christ, the personality and influence of the Spirit, the sovereignty of God, the decrees, the doctrines of grace, the covenants, and our forms of church government. These were all discussed, ought to have been discussed, and were obliged to be discussed in the years that have gone, or else allow the truth, as we solemnly and conscientiously hold it, to be perverted and destroyed by its blind and prejudiced enemies.

Truth is worth all that it ever costs in the way of protracted or even excited and exciting discussion. Bought at such a price, it is immeasurably cheaper and more to be desired than that peace and quietude which follow in the train of soul-destroying error. In a calm review of the past, I am persuaded that we and our fathers have been given too little, rather than too much, to bold, outspoken, and aggressive debate. Error and damaging heresies are always bold, outspoken, and aggressive in their attacks upon truth and orthodoxy; and they can only be met and stayed in their course of ruin upon an open and sometimes hot field of discussion. A failure to do this is a virtual betrayal of the truth itself. During the present dispensation, there is obliged to be a conflict between light and darkness—between truth and falsehood. And it is a total misapprehension of this truth, as well as a kind of sickly sentimentalism, that prompts some to complain of bold and earnest discussion and others to cry aloud for a truce in all theological debate. All such may sigh and weep for the coming of that good time when all men shall see eye to eye, and when jars, and discords, and mental and spiritual strifes shall cease forever on earth; but, if I know anything of human nature, and have read the word of God aright, this good time which we would all welcome with joy is a boon which the Church need not expect in her militant state. It can never come while sin is in the world, and while Satan blinds the eyes of men.

Hence, I affirm again that we have never been guilty of overmuch manly and earnest discussion in reference to the essential doctrines of the Gospel, but have often erred, perhaps, upon the other side. Our modesty, our liberality, and our apparent disinclination to deal in the polemics of theology, have sometimes put us in a false position before the unthinking multitudes. They have been tempted to say, and have said, that our course was not only cowardly, but the result of a felt weakness of our distinctive doctrines. Hence, if we had been just half as bold, earnest, vehement, and dogmatic in teaching and defending these, as some others have been in teaching and defending what is peculiar to them, it might have been far better for us. Still,

through the century we have stood fast by the truth amid all the attacks made upon it; we have preached the Gospel from a Calvinistic standpoint, and now, as the century closes, the symbols of our faith remain as they were at its beginning.

And as other orthodox churches are overtaking us in learning and theological education, they begin to see and understand our doctrines as they really are, and find that they and we are not so far apart at last.

Finally, the closing century reveals the anomalous fact that, as Kentucky Presbyterians, we are divided into two Synods, with separate Presbyteries belonging to each, and all under the care of two distinct General Assemblies. I have neither the time nor the inclination to explain, to any curious inquirer, this anomalous fact; and if I had both, the proprieties of the hour would forbid it. If, perchance, children of the same family have had differences, and have agreed to live apart, it would surely be no time to discuss those differences, when they had lovingly met together, to celebrate the birthday of a venerable mother. Let this, then, be an hour of joy and rejoicing—an hour filled with good will and brotherly kindness. I shall not purposely utter a word to mar the felicities of the hour. In years that are now happily gone, we, as enlightened and independent Christian men, honestly differed about the interpretation of our ecclesiastical constitution, as well as about the powers and jurisdiction of our church courts. Our differences seemed to be so grave and radical at the time that we divided, and remain so till this day.

Though divided, we are at peace, and are actively and efficiently engaged in the great work which has fallen to our separate lots.

Though divided, we are all Presbyterians, sound in doctrine, and true to the faith and principles of our fathers. "We all maintain and preach that old covenant theology, which Paul taught by inspiration; which the mighty Augustine defended; which Calvin set forth in such lucid order; which Knox so fearlessly preached, and which the Westminster divines so wonderfully formulated."

These are the doctrines, and this is the Church for which we thank God, and which we now commit to Him, to the incoming century, and to those who are to take our places when we, like our fathers, have gone to our rest and reward.

In the beginning of our history in Kentucky, as I have said, we had but a single Synod in the United States. Now we have two General Assemblies, 36 synods, 249 presbyteries, 6,000 ministers, 1,100 licentiates and candidates for the ministry, 8,000 churches, and more

than 700,000 members, who contributed to the support of the Gospel last year $11,000,000.

We, also, have academies, colleges, universities, and theological schools, with vast sums of wealth to sustain these as well as the Church.

Now enlarge the thought and take in the Presbyterian Church, with its numbers, wealth, influence, and institutions of learning, in Canada, Scotland, Ireland, England, France, and among nearly all peoples and nations, and you will realize that, though we are comparatively small and weak in Kentucky, we are still one of the three most numerous, powerful, and influential churches in the Protestant world.

THE DEAD OF THE PRESBYTERIAN CHURCH IN KENTUCKY.

BY REV. EDWARD P. HUMPHREY, D.D.

The time and place of this commemoration have been happily chosen. The time is the close of the first century of Presbyterianism in Kentucky, and in the region round about. The place at which we are met is near the site of the Harrodstown station, a stockade built about 1774 by the white settlers for protection against the Indians. Harrod's station was a few miles distant toward the south; beyond it was Crow's, near Danville. In an easterly direction, similar stockades were built on the other side of Dix river, and nearer to Harrodstown, another at Cane Run, and still another toward the north, the famous McAfee station. Here the Gospel began to be preached by David Rice in the year 1783; and the congregations gathered in this circuit of entrenchments made up his first pastoral charge. And so a "great light" suddenly sprang up in the thick woods and cane-brakes of far-off Kentucky. The accomplished historian of this occasion, the Rev. J. N. Saunders, has supplied us with a vivid word picture of the primitive places of worship and the appearance of the worshipers.

The wilderness became "a dark and bloody ground" before it began to blossom. Two years earlier than the arrival of Mr. Rice, young John McCoun, an only son, had been captured by the Shawnee Indians near McAfee's, carried to Ohio, and burned at the stake with excruciating tortures. The savages, one hundred and fifty strong, returned to the station, but were repulsed by thirteen of our marksmen, who kept up a well-directed fire from the blockhouse, using the bullets molded by the women and children as the fight went on. The Presbyterian pioneers at McAfee's, in recognition of this and other divine interpositions, gave to their church, when it was founded, the name of New Providence. A few months before Mr. Rice preached his first sermon in Kentucky, the savages, led by that white-skinned miscreant, Simon Girty, attacked Bryan's station, near Lexington, and shortly afterward slaughtered sixty of our brave men at the Blue Licks. During the first ten years of Mr. Rice's ministry, the white settlers habitually strapped the rifle to the plow-handle, and carried their weapons into the corn fields with the hoe and the axe. Dr. Blythe was heard to say, that it was the custom of the men to attend preaching well armed, and even the minister carried his rifle and rode with holsters. The whole case is summed up in a communication of Judge Innes to Secretary Knox, showing that within the seven years which followed Father Rice's first sermon, fifteen hundred people were killed or taken prisoners by the Indians, twenty thousand horses were carried off, and property taken to the value of $75,000. (Butler 195.) But in the midst of these bloody times, Mr. Rice gathered congregations at all the stations that I have named. In 1785, he held two conferences with the brethren at Cane Run. The second of these conferences was attended by three other ministers who had followed him to Kentucky, and twenty-three representatives of twelve congregations. The ministers present were David Rice, Adam Rankin, James Crawford, and Terah Templin, the last two being licentiates. Among the representatives were Henry McDonald from Walnut Hill, David Logan from Lexington, William Scott from Pisgah, Jacob Fishback from Dix river, and James McCoun from New Providence. The text of Mr. Rice's first sermon in 1783 has been repeated to-day by our presiding moderator: "The people that sat in darkness saw a great light, and to them which sat in the region and shadow of death, light has sprung up." His text two years afterward, at the Cane Run conference was: "For Zion's sake will not I hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as the lamp that burneth." In 1783 it was the light suddenly springing up; in 1785 it was the righteousness going forth as brightness to fill the land.

One year later the Presbytery of Transylvania, or the Presbytery of the Forests Beyond, or in plainer English, the Presbytery of the Backwoods was founded at Danville, with Mr. Rice as Moderator. In 1802, the Synod of Kentucky met for the first time at Lexington, with Mr. Rice again as Moderator—always the first in honor among his equals in the House of the Lord.

His permanent home was with the congregation at Danville, preaching monthly at New Providence. He established in his own house, in Danville, as early as 1785, a school which became the germ of the Transylvania University, and by a sort of unconscious prophecy, the forerunner of Center College. In the year 1792, he was a member of the convention which met at Danville to frame a constitution for the State. In this convention he did much, but without success, to secure the gradual emancipation of the slaves. In the fifteenth year of his ministry in Kentucky, and the sixty-fifth year of his age, he found himself laboring under poverty, under the incipient malady

of the brain, and the habitual melancholy which attends those afflictions.

He removed to Green county where he died in the eighty-third year of his age. But he continued his labors, according to his day and his strength until his eightieth year, visiting the churches which he had founded; assisting his brethren in revivals and sacramental meetings; making missionary tours through Kentucky and Ohio; endeavoring to quiet the tumults of the revivals of A. D. 1800, and the troubles in the Cumberland Presbytery; resisting the vagaries of the New Lights, and preaching the word as he had opportunity. Mr. Rice's gifts as a preacher were not so remarkable as his administrative ability, his sound sense and judgment, his zeal and piety. "He was not" using here the words of Dr. Cleland, "like the eccentric comet, with its long and fiery tail, which attracts the gaze and awakens the speculation of beholders for a few days and then disappears, but as the glorious sun which, by its regular and constant influences, enriches our fields, illumines our horizon, and gladdens our hearts."

In the year 1791 Mr. Rice had the pleasure of welcoming the first of the "eight missionaries," so called. These young men were converted at Hampden Sydney and Liberty Hall, in the revival of 1787–8, and they came to Kentucky one by one, from 1791 to 1800. Among these was Robert Marshall, who was one of the most efficient laborers in the revival of 1800; who was carried away from the foundations by the wave of enthusiasm which flowed toward the New Lights, but soon afterward recovered his poise and finished his course in the honor of his brethren. Carey Allen came with Marshall from Virginia, and began and closed a brief ministry with his young life, at Paint Lick and Silver creek. His eloquence and zeal, his prepossessing appearance and melodious voice gave promise of distinguished usefulness; but he was cut down in the very flower of his age. The effectiveness as a public speaker which was in him may be known from a single incident. On one occasion he recited the hymn, "To Arms! To Arms!" with such natural emphasis, that many of his hearers sprang to their feet thinking Carey had seen through the window a party of Indians lurking in the woods.

From Allen, we turn to John P. Campbell, another of the eight missionaries, and, perhaps, the most brilliant of them all. It pleased the Lord to raise up in him a defender of the faith at a time when controversy was forced upon our brethren. Somebody must fight, or everybody would have to run away. Campbell's mind was exceedingly quick and acute; his learning was sufficient; and his courage

rose with the exigencies of the contention. He was like the young soldier of whom it was said that the shout of the enemy was the music to which he marched. In every controversy, Campbell was a veteran to be sent to the front, and an adversary whom nobody would despise the second time. The "New Light" set up by Barton W. Stone was the smoking wick of a tallow candle when Campbell was done with it; the Pelagianism of Craighead was pulverized under his sledge-hammer; and when one Robinson, who ridiculed the baptism which the children of Israel got with Moses in the cloud and in the sea, Campbell left his man as dead as Pharaoh. As a controversialist, Campbell refused to be afraid either of his convictions or of his adversaries. As a preacher, he was distinguished for weight of matter, brilliant diction, the flashing of a deep-set and dark blue eye, classic elegance of style, and gracefulness of delivery. But he lost his voice by preaching in the open air. Like a broken vesper bell, the call to prayer lingered in the vibrations, but the melody was gone. His nervous system was delicately strung; he was impatient, and thought to be at times irascible. Lord Roseburg said lately that "success is not with the wasps, but with the bees." Possibly Campbell had not thought of that. But so it was that, though he preached in many places, he never found a permanent home; not at Danville, nor Nicholasville, nor Cherry Spring, nor Versailles, nor Lexington, nor elsewhere in Kentucky. He was compelled to resort to the practice of medicine for the maintenance of his nine children; and he died at Chilicothe, Ohio, from exposure while preaching, at the age of fifty-three.

John Lyle was another of the eight missionaries. Dr. McGuffy describes him as much above the common stature, erect, carrying a fine head covered by a profusion of hair entirely white, flowing down to the shoulders. Mr. Lyle was a power in his day. He took a leading part in the controversies then flagrant; rebuking the strange tumult of the people called the jerks in the revival of 1800, and riding two months in the Cumberland Presbytery, in order to compose the difficulties there. He was also a leading member of the commission whose proceedings led to the separation of that Presbytery from our communion and the formation of the Cumberland Presbyterian church. Mr. Lyle went far in advance of his generation. We have Dr. Robert Stuart's authority for saying that Mr. Lyle established in Paris the first school ever undertaken in the West for the exclusive education of girls. The circulation of the Bible by colporteurs was suggested by him long before the formation of the Bible Society, and

he set up a printing press for the dissemination of religious literature, many years before Tract Societies and Publication Boards were thought of. In the venerable Bishop Kavanaugh, we have a link which connects him with the living generation. Young Kavanaugh, when a boy of thirteen, was indentured to Mr. Lyle as an apprentice in the printing office. The apprentice lived in the family of his master, and was converted and led to seek the Methodist ministry. Mr. Lyle was ready to cancel the indenture of apprenticeship, but under the law then in force, the apprentice, when he became of age, might sue him on the contract. Let Mr. Kavanaugh finish the story: "Mr. Lyle asked me whether, if he would release me from all obligation to him, I would sue him. I assured him I would not. He then smiling said, 'Will you ever sue me till you fall from grace?' thus giving a pleasant thrust at my doctrine of the possibility of such an event. I promised I would not, and on this bargain we parted." It proved to be a very safe bargain for Mr. Lyle, as we all know who know the good Bishop.

Dr. Robert Stuart was another of the eight missionaries, and he was their peer in his usefulness down to a good old age. Archibald Cameron was not of their number, but his ministry which began in 1795 and continued forty-one years entitles him to a place among those who founded the church in our Synod, and then built upon the foundation walls of strength. He studied for the ministry at Danville with David Rice. Immediately after his licensure he began to preach in Shelby and Nelson counties, and labored there to the end of his days. He stood by the truth against Adam Rankin, against Barton W. Stone, against the infatuations of 1800–1805, against the waywardness of the Cumberland Presbytery, against the Pelagianism of Thomas Craighead, and against Arminianism, and against the incipient "Reformation," and against everything else that opposed itself to the truth. He was inferior in learning to John P. Campbell, inferior in pathos to Thomas Cleland, inferior in dealing with infidelity to David Nelson; but in love and zeal for the truth, in a knowledge of Calvinism and the grounds on which it rests, both rational and scriptural, in controversial aptitude and power, and in doctrinal and experimental preaching, he was the equal of the best man among them. The churches now existing in the counties of Shelby, Henry, Spencer, and a part of Jefferson, were organized by Mr. Cameron; and the sturdy and intelligent Presbyterianism of that region took its shape and spirit from his strength and fidelity.

If he had been married, especially if well married, he would have been more presentable in his personal appearance; if he had not been tempted beyond what he was able to bear, he would have restrained now and then his terrific power of sarcasm; if he had been mindful of the thirty minutes rule of our day he would not have used the "gift of continuance" so freely. The tradition is that the people have been known, if they were very hungry, to go home while he was preaching, dine at their leisure, and return to the church in time to hear the last hour or two of his sermon. This is probably an exaggeration. But at a day when lawyers like Felix Grundy, and John Rowan, and John Pope were heard patiently four or five hours at the bar and from the stump, an earnest servant of God, like Mr. Cameron, might be excused if he claimed for the souls of men as much time for consideration as they gave to their law suits and politics.

About the noonday of this generation appears the venerable form of Dr. Thomas Cleland, for a long time the pastor of the congregations at Harrodsburg and New Providence. We should give to his labors a large space in this memorial service, because his biography is the history of the growth, in members and power, of Presbyterianism in this region, because he was, in some sense, the typical Kentucky preacher of his day, and because this assembly is largely made up of the descendants of his spiritual children. He participated first as an exhorter and then as a preacher in the revival of 1800–1805. He took up his pen against the Arian and Socinian errors of Barton W. Stone, and endured as best he could the mortification of seeing three of our ministers, Houston, McNemar, and Dunlavy, prominent leaders in the revival of 1800, going over to Spiritualism run to seed and assisting in establishing the Shaker community in Mercer county. Dr. Cleland was of the commission to the Cumberland Presbytery, was active in the proceedings which resulted in the deposition of Craighead and the defeat of the Pelagian party; he entered into the controversy with President Holley and his partisans in Transylvania University, and toiled at the foundation of Center College when that institution became a necessity of our position. He defended Protestantism against Bishop David, the doctrines of the divine decrees against the Arminians, of the covenants against the Baptists, and the doctrines of grace against the "Reformers."

The larger part of his life was spent in Mercer county, with the congregations at New Providence and Harrodsburg. His ministry was accompanied with the repeated outpouring of the Holy Spirit. A work of grace began in the New Providence church in 1823, and continued without abatement for seven years, two hundred and forty

having been gathered into that church. During his ministry there about seven hundred people professed their faith in Christ. The work of saving men, took on its power in Harrodsburg in 1826, continued three years, and resulted in adding to the church one hundred and seventy-three converts. If we were able, as we are not, to compute the number of those who were converted under his preaching at camp meetings and sacramental meetings in other places, we should be better able to appreciate the greatness of the work which the Lord helped him to perform. Meanwhile Dr. Cleland opened his house for the instruction of candidates for the ministry. The catalogue of fourteen of his pupils is preserved. Among those who are no longer living are Drs. James Barnes, N. H. Hall, John H. Brown, and David S. Todd. Some of his pupils were in narrow circumstances and received their board in his family gratuitously; others at half price, or as suited their convenience. He published, in 1825, a hymn book —which for many years, held in the churches the place lately given to the "gospel hymns"—and in it the Gospel was sung by our people, responding to the Gospel preached by the ministers in camp meetings and revivals.

David Nelson belongs to the memorable era of 1826–29. His early ministry was given to East Tennessee. He became pastor in Danville in 1828, remaining there two years. He was a child of nature, simple in his habits of life, untidy in his dress, and generally eccentric. His friend Ross describes a cottage which he built in Tennessee, I presume. It was unlike anything ever seen before, with the stump of a tree left in the middle of his parlor as a center table. In preaching he rarely exceeded thirty minutes, but the weight of his matter, his condensed masses of thought, his laconic phrases, put such a strain on the attention of his hearers that his thirty minutes were better than sixty of a diffuse and rambling preacher. His best-known published work is the "Cause and Cure of Infidelity." It met squarely and unanswerably the doctrines of infidelity that were current at the time. It was originally prepared for oral delivery. Although two or three hours long, it was heard with unwearied attention by the most intelligent people, many an unbeliever confessing the power with which he spoke. The book is not now in active circulation, but it was mighty in its day. It resembles an old ship of the line, like the famous man of war, the Constitution, invincible while afloat but giving place when its victories and glories were won, to newer floating batteries. Dr. R. J. Breckinridge, after an intimacy of twenty years, said of Dr. Nelson: "I never knew a more godly man, a more noble gentleman,

a more illustrious example of a great pulpit orator." "He spoke extempore always, but the pathos, the unction, the impressiveness of his preaching were amazing." (Sprague IV., 688.) But his brain give way under the tasks which he imposed upon it. He slowly died at the top and fell to the earth, at the age of fifty-one.

Dr. Nelson's career belongs to the first half of the century. Before leaving this period we should recall a few other names which adorn our annals. Samuel K. Nelson, the brother of David, was one of the founders of the Asylum for the Deaf and Dumb. Joshua L. Wilson, when a lad of nine years, heard David Rice preach his first sermon. He and Dr. Cleland were ordained at the same time. After a laborious and fruitful ministry of six years at Bardstown and Big Spring, he took charge of the first church in Cincinnati, where he became a pillar of Presbyterianism. John T. Edgar, the Chrysostom, or golden-mouthed, was trained in Maysville and Frankfort, for his life-work in Nashville. Gideon Blackburn began his ministry in East Tennessee, preaching in his hunting-shirt, Bible and hymn book in hand, rifle, shot-pouch and knap-sack by his side. When the Indians were driven off, he rode to Middle Tennessee and administered, so it is said, the Lord's supper from the stump of a tree in the forest which covered the site of Nashville. Later in life he became pastor at Louisville in Dr. Witherspoon's church; then President of Center College. He closed his career by founding Blackburn University. He represents the three eras of Western life, the era of the hunting-shirt, the era of the saddle-bags, and the era of advanced culture; and in them all was true to the Lord of all ages and the Head over all to the Church. James K. Birch was called by his brethren the "old ecclesiastic," to describe his unquestioned leadership in our church courts. Whoever met Mr. Birch in debate, would if he was wise, do one of two things; either he would be sure of his ground, or he would leave the bridge behind him wide open. He received an honor conferred on no other man in the century, having been elected three times Moderator of the Synod. James Blythe was one of the eight missionaries from Virginia. He was the minister of the church at Pisgah (Dr. Douglass') for more than forty years. He was also an eminent teacher through all his days, and closed his life in the Presidency of Hanover College. Dr. Blythe was the Covenanter of his generation; never shrinking from controversy, fearing nobody, flattering nobody.

The distinguished presidents of Center College belong to the middle and second half of the century. Jeremiah Chamberlain held the office

four years with distinguished usefulness. He became President of Oakland College, Mississippi. That institution reached great prosperity under his administration. But in an evil hour he fell dead at the hands of a disorderly and drunken student.

The year 1832 brings into the field of vision the person of John C. Young. He entered the presidency at the age of twenty-seven, and served twenty-seven years. The college had been in existence eight years, and had graduated twenty-nine men, of whom, let it be said, twelve became ministers of the gospel. Under the administration of Dr. Young, funds to the amount of more than $100,000 were collected; the number of students increased from a very few to more than two hundred; the graduates rose from two in the first class to forty-seven in the last class which he taught. Powerful revivals of religion marked the whole period. Of those who were educated under him, one hundred and twenty-six became ministers of the Gospel, not counting those who began their college course at Danville and finished it elsewhere. Dr. Young's mind was singularly accute; rarely in any discussion was he driven into a corner. He was a fine classical scholar, an accomplished metaphysician, of reading almost boundless, and as a teacher remarkably apt, and as a governor of young men full of resources. It would be hard to find a pupil of his who will not say that he received some of his best and noblest impulses from the teachings and example of Dr. Young; next to impossible to find one who will not tell you that he was a man to be looked up to, quoted, and followed. His successor, Dr. Lewis W. Green, was the first graduate of the college, then a professor therein, afterward successively pastor in Baltimore, professor in the Theological Seminary in Hanover, president of Hampden Sidney College, president of Transylvania University, and six years at the head of Center College—everywhere equal to his great opportunities. He was an accomplished classical scholar, well versed in the higher philosophy, and one of the most eloquent men of a generation in Kentucky abounding in eloquent men. His successor was William L. Breckinridge, a singularly pure and upright man, vertically upright, a Christian gentleman of warm affections, inspiring others with generous thoughts, true to his friends, his principles, and his church, loving and beloved. More than one in this company is ready to say "very pleasant hast thou been to me, my brother."

Here, my brethren, we are brought face to face with the embarrassments which beset this part of our commemoration. The names on the death-roll of our ministers exceed three hundred. It is a solemn thought that of all the ministers who were members of our Synod in 1833—fifty years ago—only one survives to this day, Rev. Dr. Eli N. Sawtell, the first pastor of the Second Church, in Louisville. Then, the materials are not within our reach for the biographies of many of our departed brethren, whose good works deserve the most grateful mention. Still further, there is danger lest we bestow on a few leading ministers the praises which ought to be divided among those who have shrunk from public recognition; who have sat silent in our church courts; and have coveted only the best gifts, the gifts and graces, whereby they have built up existing congregations, founded new churches, and turned many to righteousness. Of the twelve apostles, the labors of three only are described in the Book of Acts; and the names of four only are mentioned, except in the list contained in the first chapter. Yet, who can doubt that, measured by their fidelity and zeal, the nine attained to the first three? Would that we were able to distribute the sacred honors among our own brethren who have done well the work.

The apostle Paul struggled with this embarrassment. In the epistle to the Hebrews (chap. xi.), he celebrates the faith of the primitive worthies, one by one. But the time fails him as he advances, and he falls away from the recital of their heroic acts of faith, to the simple repetition of the names of a few; and then, when compelled to cut short the roll, he describes the virtues of the anonymous dead in that grand panegyric which begins with, "Who subdued kingdoms" and ends with, "of whom the world was not worthy." To the Philippians (iv: 3), he is obliged to content himself, as Dr. M. D. Hoge has observed, by mentioning "Clement also, and other of my fellow laborers, *whose names are in the book of life.*"

Nothing would be more delightful and inspiring than a free conversation in our two Synods to-day, devoted to reminiscences of our brethren, of whom nothing has now been said. Samuel Findlay, James Vance, John Howe, and Samuel B. Robertson were members of the first Synod, and were laborious itinerant missionaries, riding far and wide. John McFarland, Andrew Todd, and John Coons fought the battle, side by side, against the partisans of President Holley. James C. Barnes sang the Gospel with such effect that men said he shook the windows; he could be heard a mile; and he drowned out the bass-viol and organ whereby his righteous soul was vexed. William L. McCalla was fearless to a proverb, with a touch of grim humor. It is said that, when a portion of his congregation at Philadelphia became dissatisfied with him as their pastor, he surprised

them with a proposition to divide the church property between the parties. On being asked to suggest the mode of division, he said to his opposers: "I offer to you and your friends the outside of the meeting-house, and I and my friends will keep the inside." McChord, Logan, Brown, Paxton, Calvert, W. D. Jones, Yantis, David Stuart, Joshua Green, Jacob Price, Lapsley, Simrall, and Scott served their generation most faithfully and acceptably. Daniel Smith, Ashbridge, Condit, McPheeters, Branch Price, Bayless, Cheek, and Lowrie were "children of sweetness and light." Davidson was our diligent and conscientious historian. Bishop Forsythe, as we all agreed to call him, established, it is said, no fewer than twenty churches. Daniel Baker, David Todd, and Daniel Young were wise in winning souls.

There were John Breckinridge, who exchanged a pastorate in Lexington for an honorable and fruitful ministry at large, through the whole church; Stiles, the impassioned pulpit orator; Grundy, ever valiant on the weaker side, if only the right was with the weaker side; McClung, almost a prophet in his knowledge of the prophetic scriptures; Hill, far-reaching in his wisdom, and devoted to Christian education, and Nathan L. Rice, distinguished as a preacher, not only in Kentucky, but in four great cities: Cincinnati, St. Louis, Chicago and New York; eminent also as a teacher in Biblical and Didactic Theology; a clear-headed, ready-tongued, imperturbable polemic, grappling with the falsehoods that "come on the winds of doctrine," never "put to the worse in a free and open encounter" with Papists, Spiritualists, Universalists, or with the apostles of the so-called Reformation.

Besides Dr. Rice, three other of our brethren have recently entered into rest out of a good and fruitful old age. Dr. Hawthorne was full of the spirit of self-denial. His last days were given to his pastoral charge at Princeton, Kentucky, and to the feeble and vacant churches in that region. When far advanced in life, and in the dead of winter, he made long journeys on horseback, in spite of storms, and roads deep in the mire. However bad the weather on Saturday, he would go against all remonstrances to meet the faithful few—perhaps twenty, it may be only ten—who, he was sure, would expect him to preach to them on the Sabbath. Those who knew Dr. Hopkins best were "affectionately desirous" of him, a strict Presbyterian, a man of clear thought, and of honest and fixed convictions, an instructive teacher of righteousness, a loving pastor, a genial companion, and a faithful friend. And long will we remember the imposing personality of Dr. William C. Matthews, a sturdy scion of a noble stock. In the vigor

of life he was one of the foremost among his peers in the ministry. And his preaching was never so persuasive as when, in his last days, he stood in the pulpit, panting for breath, and quieting as best he could the murmurings of a tired and muffled heart.

The time is short. But we may not forget the story of Junia in Roman history. Although at her funeral the images of twenty illustrious houses were carried in the procession, Brutus and Cassius were conspicuous above all others, by reason of the absence of their effigies. That spectacle would be repeated to-day if the names should be suppressed of Robert J. Breckinridge and Stuart Robinson. Both were endowed with a broad understanding, genius, sparkling wit, eloquence, undaunted moral courage. Both were men of fixed convictions; both were natural-born controversialists; neither was in the habit of being baffled. Both were consecrated men, and had a leading spirit in their bosoms. Each moved in his own separate sphere. Dr. Breckinridge was at home in the intricacies of metaphysical and polemic theology; Dr. Robinson was mighty in the scriptures. Dr. Breckinridge's training as a lawyer and politician gave him prodigious power as a debater and parliamentarian; Dr. Robinson's early conversion and consecration to the work of the ministry bore him up to an exalted position as a preacher of the Gospel. Our generation will not forget the mastery which Dr. Breckinridge maintained in our church courts; nor will it forget the pathos with which Dr. Robinson repeated the message of the spirit and the bride to him that thirsteth; when he wept and the people wept. Each filled his own sphere with an illumination which lingers on the horizon in a steady and beautiful afterglow.

From these personal sketches, we must now turn to some general observations on the position and services of our departed brethren.

During the first part of the century they were not only pastors, but itinerants. They did not hesitate to shut the doors of their meeting houses for weeks and go forth to labor abroad. In Mr. Lyle's diary we read: "June 14, 1801. The Lord's Supper was administered at Salem; Messrs Crawford, Rannells, Blythe, Howe, and Stuart attended." In October following we read that "Messrs. Lyle, Crawford, Marshall, Logan, and McGraw were together at a Sacramental meeting in Lexington." Mr. Lyle rode from Paris to the Cumberland river, and spent two months in trying to compose the disturbances in the Cumberland Presbytery. Dr. Cleland made a missionary tour through the frontier counties of Pulaski and Wayne, preaching every day and night to crowded and weeping congrega-

tions composed largely of people who had never before seen a Presbyterian preacher. In 1805, he followed a wilderness trace as far as Vincennes, Indiana, wading or swimming the streams. One night he staked out his horse and fed him on corn that he had carried in a wallet from Louisville, and slept on a puncheon floor of the only cabin he had seen in the day's journey. At Vincennes, he preached in General Harrison's camp the first sermon ever heard from the lips of a Presbyterian minister on the lower Wabash. In the year following he repeated his apostolical journey. As Dr. Cleland was, so were all his brethren. In the revival of 1826–9, thirty congregations from Maryville to Columbia were visited from on High, and four thousand people professed to have received the regeneration. The ministers went two and two from congregation to congregation, reserving little or much time for their own fields of labor, as the Lord led them along. In 1828, Gallager, Ross, and Nelson, then living in East Tennessee, hearing of the outpouring of the Spirit in Kentucky, came over on horseback to assist their brethren. A meeting which they held on Corn Island, near Louisville, gave to Presbyterianism in that town a permanent foothold. Later still, Nathan Hall, Nathan L. Rice, David Todd, and Daniel Baker left their pulpits vacant sometimes for weeks at the call of their brethren.

The preaching of our older ministry is easily characterized. It was doctrinal to an extent not equaled in our day. The New Light schism originating as early as 1802, turned on the doctrines of the Trinity, of the Covenants, of regeneration, of the nature of faith and repentance. The Pelagian heresy broached by Thomas Craighead, a few years later, raised the contention in regard to original and actual sin and imputation. Mr. Alexander Campbell broached his plausible but misleading theories still later; and all along our preachers were drawn into controversy with our Baptist and Methodist brethren. Campbell, Cameron, and Cleland preached on these topics, and printed their sermons, and then defended their positions in tracts and in the *Western Luminary*. Forty years ago, the people who listened to the opening sermon in Presbytery and Synod, from such veterans as Dr. Blythe or Father Howe, were reasonably sure to hear a compact exposition of the doctrine of justification, or inability, or the perseverance of the Saints. And many a crowded assembly listened, I say, not with patience, but with spiritual comfort to Mr. Birch's famous sermon on election, two or three hours long, wherein he set forth "ten facts," each of which was indisputable as a fact, and all of which were as closely jointed and articulated as, let me say, the vertebræ of a mastodon. No people in the Church were more thoroughly indoctrinated than the Presbyterians of Kentucky, in those days of great teachers and intelligent believers.

Let it not be thought that our fathers shook out before the people the dry bones of a metaphysical theology. Their sermons were crammed full with the written Word of God. Many of them repeated from memory, whole chapters, whole Psalms, and hundreds of proof texts, prophecies, and parables. I once heard Dr. Stuart make the closing address at the Lord's Supper. He did not utter one word of his own, but repeated an entire chapter from Paul, with perfect fluency and with such appropriate emphasis as to impress everybody with the conviction that Paul was divinely inspired, else he could not have written the chapter, and that Dr. Stuart had entered into the very mind of the Spirit, else he could not have given to it such a perfect interpretation by the modulations of the voice. Dr. Cleland needed neither written sermon, nor Bible, nor hymn-book in hand. He gave out the hymns from memory, he quoted abundantly from both the Old Testament and the New, giving chapter and verse for every quotation. We have the authority of Dr. John Montgomery, who knew him well, for saying that he never tripped either in the words of the Scripture or in their places in the volume.

Their method of preaching, especially in seasons of awakening, was apostolic. They began by opening the text, then they handled the leading thought, clearly and familiarly, casting upon it all the side lights which shine out from the other scriptures, and speaking earnestly but with restrained emotion. Having planted the truth in the minds of their hearers, they then drove it home upon the conscience. It was the opinion of Nelson, Ross, and Gallager, that it was difficult for any one man to make a lucid and passionless exposition of scripture, and then rise into an impassioned strain of exhortation. Upon this idea, when two of them were together, one of them spoke twenty or thirty minutes explaining and vindicating the doctrine of the text, then the other took it up and reduced it to its immediate practical uses, with whatever spiritual power the Lord was pleased to bestow upon him. Dr. Cleland sometimes preached an hour and a half. An hour was given to exposition, and thirty minutes to expostulation. He rarely preached without bringing his hearers to tears. The Rev. Harvey Woods says: "I have learned that when Dr. Cleland was to preach I must fix myself so that I could put my head down and cover my face with my handkerchief." One of the best established traditions, about Harrodsburg and New Providence, is that nothing was

more common than the spectacle of the whole congregation bowed down with emotion at the close of his sermon, until it resembled a wheat field over which the summer wind was passing. Dr. McGuffy, writing of Mr. Lyle, says: "Often have I seen his whole frame tremulous with emotion, and the tears flowing profusely down his venerable face, while in tones of tenderness he expostulated with infatuated sinners, in the name of his Master, 'Why will ye die? why will ye die?'" With this fact before us we can believe Dr. Davidson's statement to the effect that thirty sinners were converted to God, at Mt. Pleasant under one of Mr. Lyle's sermons. (David, 119.) Dr. N. H. Hall urged inquirers to come to Christ with what has been called a "startling and terrific energy." While he was holding a protracted meeting at Versailles he preached by request a sermon before the Free-Masons, of whom he was one, in commemoration of St. John's Day. He gave them a faithful Gospel sermon, and then called upon such of his Masonic brethren as were not religious to repent of sin, and in token thereof to come forward for prayer. So powerful was his exhortation that several of them came to the anxious seat in their regalia.

Dr. Young was never so divinely eloquent, if the phrase be allowable, as in his appeals to the impenitent. Some of you have heard him speak, first from the pulpit, then from the floor beneath the pulpit, then in his fervor advancing along the aisle, addressing the occupants of the pews; now to the right, now to the left, describing the terrors of the law and the love of Christ; his lithe form agitated, his face beaming and his lips glowing with the sacred fire, until one after another of his hearers was fairly lifted out of his seat and borne forward to the inquirer's bench. "On some he had compassion, and others he saved with fear, pulling them out of the fire." Nathan L. Rice's manner was his own. He put into the body of his sermon a demonstration clear as the light, of, for example, the guilt of the sinner, and his lost condition. It was often said that while other preachers led the hearer to say "what a fool I am," Dr. Rice forced him to exclaim "how guilty am I." The enmity of the natural mind against God, the conspicuous justice of God in condemning the impenitent on account of his personal inexcusable guilt, were brought home by this great preacher, in a mighty onset on his conscience. That being done, a few well-chosen words, every word charged with life and peace in the Saviour, lighted up the darkness and despair of the man who stood convinced and convicted of sin.

The apostolic spirit of our early ministers would be still further

illustrated if it were possible, as it is not, to ascertain the facts in regard to the meagerness of their salaries.

The support of the Gospel by Boards of Missions and sustentation was not yet known in the church. The traditions show that many of them cultivated small farms. Father Lyle established a printing office. John P. Campbell became a physician. Touching the pecuniary compensation which they received from the people we have but little distinct information. Dr. Cleland preached several years in Springfield and Lebanon. The people gave him, as he says, "but a trifling pittance for his support." At the age of thirty-five he accepted a call to New Providence and Cane Run, near Harrodsburg, on a salary of $250, of which nearly one-fifth, or $50 out of $250, was never paid. He bought a farm of 168 acres near New Providence church, of which only a few acres were cleared. The logs were collected to build his house. With his own hands he quarried rock for the foundation and the chimneys, cleared the ground and built the fences. In that humble dwelling he lived to the end of his days. When the church was built he invested $150 in the enterprise out of his scanty means, being an example to the flock of generosity.

We catch an occasional glimpse of the penury endured by these self-denying men. David Rice purchased a parcel of ground near Danville, on the faith of friends who guaranteed the payment, which, however, was so long deferred, or entirely forgotten, that the good man, laboring under the insidious approach of old age and disease, would have been brought to extreme want but for the generosity of one of the neighbors. John P. Campbell was reduced to similar extremities, although living in a wealthy community. Father Stuart was told by one of Campbell's congregation that "they were keeping him on Lent." Unhappily, it is to be feared that this Lenten season was not limited to forty days. We are warranted in saying that our brethren of that day were self-denying, or denied by the people, to a degree that is unknown in our more pleasant places and more considerate congregations. But let us turn to a more agreeable train of thought.

That may well be found in the noble company of Ruling Elders, by whose intelligence, weight of character, piety, and activity the annals of the Synod were adorned. Jacob Fishback, Samuel McDowell, and James McCoun labored with Father Rice upon the foundations of our church in the region where it was first planted. Charles S. Todd, Mark Hardin, Samuel Harbison, and Quinn Morton were fellow-laborers with Mr. Cameron in Shelby county. John

Cabell Breckinridge was one of the founders of the Second Church, in Lexington. Judge Green, with Hopkins, Barbour, Youce, and Craig served their brethren in Danville; Rice, West, and Price in Nicholasville; the Berrymans at Pisgah and Versailles; McAfee and Dunn, New Providence; Judge Mills, with Todd and Clarke, in Frankfort; the two Skillmans and Scott, in Lexington; Stonestreet, in Salem; Judge Simpson, in Winchester; Wyckliffe and Nourse, in Bardstown; Bullock, at Walnut Hill; January, at Maysville; Preston, at Burlington; Averill, Cassaday, Garvin, Richardson, and Prather in Louisville; Murray, in Cloverport; Judge Graham and Quigley, at Bowling Green; Judge Sampson, at Glasgow; Brank, father and son, at Paint Lick; Walker and Mann, in Harrodsburg; Montgomery, in Springfield; Philipps, in Lebanon; Bell, at Owensboro; Williams, serving sixty years at Houstonville, are a few of the many who used the office of the Ruling Elder well and purchased to themselves a good degree. The house of the Lord in the Synod has always been surmounted by twin towers—the ministry and the Ruling Eldership, both rising strong and comely from the same foundation; both guarding the walls from generation to generation. Which of the two has lent us the surest protection, let another tongue than mine declare.

I must now retire from my unexhausted theme. I have not done justice to the memory of our illustrious dead, nor could such justice be done by any man within the limits of the occasion, and with the scanty materials in our possession. But their praise is expressed in the silent thought of this crowded assembly; in these solemn ceremonies; these prayers and hymns; in the memories which stir in our bosoms; in the tears that besiege our eye-lids; and the vibrations of the mystic chords of sympathy which go out from heart to heart. Better is their praise set forth in the type of Presbyterianism, which they established amidst perils in the wilderness, and perils by the heathen, and in perils among false brethren. But their best and highest praise is in the great company of the redeemed, who have entered into life in the communion of these congregations. The old graveyards which have opened their bosoms to receive the dust of pastors and people, are so many Macpelahs in our goodly land.

The saying has passed into a proverb, that "no man can get away from his ancestors." From this it follows that no man can separate himself from his posterity. And now let us listen reverently to our fathers, who speak to us out of the past, and then let us advance to meet our children, whose voices greet us as they approach.

"The glory of the children are their fathers." Our glory is

that our fathers of the first generation lighted up the dark woods of Kentucky with the lamp of life, and the fathers of the second and third generations have handed down to us the light brightly burning. They call upon us to pass it on, all ablaze, to our children, until the whole land is filled with light and warmth. They admonish us not to allow any thirst for immediate success or popularity to loosen our hold upon the doctrines, government, and worship of the church, as we have received the same from the Word of God. In the torch-races of antiquity, only those charioteers won the crown who turned the goal and did not lose the flame. Happy are they who shall both finish the course and keep the faith!

Dear brethren, so long as our Synods are two, let us take into account the things wherein we are agreed, as well as those wherein we differ, and then let us follow the best things. We have succeeded to a heritage which our fathers earned at the expense of extraordinary sacrifices, and preserved in the face of extraordinary trials and reverses. Let us, therefore, be true to our principles and our duties, lest our virtues prove too frail to bear the weight of the inheritance, and we be put to shame. And here on this historic and consecrated spot, here at the Sichem where our first altar was builded, here where we reap the fruits of toils in which we find so much to honor and so little to regret, here where the Son of Righteousness has held its shining way across the firmament for a hundred years, here where the atmosphere is charged with the memory and benedictions of the pious dead, here and now let us reverently commit the future of our dear, dear old Synod to Him who has bought us with His blood.

THE RELATION OF THE PRESBYTERIAN CHURCH TO EDUCATION IN KENTUCKY.

BY REV. L. G. BARBOUR, D.D.

This is the subject that has been assigned to me by the Committee of Synod. It is not to be handled in a vain-glorious spirit, for this would be neither pleasing to God nor profitable to us. But we may with humility, and with devout gratitude also, recount the efforts and the sacrifices of our fathers during the century which has now come to a close. So may the administration of their service not only supply the want of the saints of to-day, but be abundant also by many thanksgivings unto God. So may we be stimulated by their example to go forward and do yet greater things than their comparative poverty and the smallness of their numbers allowed.

I.—COMMON SCHOOLS.

Four of the Superintendents of Public Instruction have been Presbyterians: Rev. Dr. Jos. J. Bullock, the first Superintendent from 1837 to 1839; Dr. Robt. J. Breckinridge, from 1847 to 1853; Dr. Jno. D. Matthews, from 1853 to 1859; and Hon. Robert Richardson, from 1859 to 1863. Dr. Breckinridge having passed away from the earth, it is not unseemly to record the fact that, owing to his untiring efforts, a legislative act was passed in 1847–8 "directing the Governor to issue "a new bond for all arrears of interest due, and also providing for the "submission of a proposition to a vote of the people to levy a tax of "two cents on the one hundred dollars to increase the revenues for "common school purposes."

Again, in the session of 1850–1, occurred the hot controversy between Dr. Breckinridge and the Governor over the question "whether "or not the common school fund should be considered a part of the "regular State debt, the interest of which was payable out of the "sinking fund."

Senator Magoffin (afterward Governor) introduced a bill directing the Commissioners of the Sinking Fund to pay out of said fund the interest due from year to year. The bill was passed, then vetoed by

the Governor, then passed over his veto by a vote of twenty-eight to six in the Senate and sixty-four to twenty-six in the House. So that the common school cause in Kentucky is largely indebted to Presbyterian influence. It is not necessary to impugn the motives of the opposers of this salutary bill; they may have been conscientious in their course; but it certainly seems odd that in 1840 the Legislature of Kentucky should have advocated a repudiation of her debt to the Common School Fund, on the flimsy pretext that it was a debt which the State owed to herself. And it is gratifying to know that a Presbyterian minister took so leading a part in the righting of the matter, and that the bill was introduced by a descendant of an old Presbyterian family.

II.—THE INSTITUTE FOR THE DEAF AND DUMB.

There are some facts in connection with this public charity which ought not to be allowed to fall into oblivion. One of them is that Kentucky was the fourth State in the Union to establish a school for this afflicted class—Connecticut, New York, Pennsylvania, and Kentucky. The Act of our Legislature was approved December 7, 1822 (or by another statement, January 7, 1823). I have been so fortunate as to obtain a copy of the first annual report, printed at the office of the *Olive Branch*, Danville, 1824. The act to endow the institution under date of December 7, 1822, says, "*Section* 1. Be it enacted by "the General Assembly of the Commonwealth of Kentucky, that the "trustees and their successors of the Central College at Danville shall "be, and they are hereby authorized and empowered to receive by "legacies, conveyances, or otherwise, lands, slaves, money, and other "property, and the same to retain, use, and apply to the education of "the deaf and dumb within this commonwealth. . . . . .

"The trustees of the Danville College and their successors in office, "shall have power to appoint a teacher or teachers, president, treas- "urer, and all other officers that they may think necessary and remove "any of them at pleasure, and make such by-laws as they may think "necessary for the interest of said asylum."

It must be borne in mind that Center College was not at this time under the control of our Church. The Synod of Kentucky in October, 1818, shocked at the course of Dr. Holley, of Transylvania University, petitioned the Legislature for a charter for a new college to be located at Danville. The Legislature granted a charter, but placed the control of the institution and its funds in the hands of the Legislature instead of the Synod. It was in October, 1823, that Synod

resolved to appoint a committee to confer with the trustees of Center College in order to obtain the control of the college, and if a charter on the new basis could not be gotten from the Legislature, to go on and have a Presbyterian college without a charter.

Yet, after making all the abatements required by absolute historic verity, it remains true that the college at Danville was gotten up by the Presbyterian Church in Kentucky; that its denominational character was the chief objection the Legislature had in granting it a charter; and that the Synod never rested until they gained the entire control of the institution. The Deaf and Dumb Asylum was thus placed under the fostering care of our Church. From the first annual report in 1824, I copy the following list of trustees and officers:

Trustees.—Hon. John Boyle, L. L. D., Chief Justice of Kentucky, Chairman; James Birney, William Owsley, Thos. Montgomery, Samuel McKee, James Barbour, Rev. Thos. Cleland, Rev. Samuel K. Nelson, David G. Cowan, Ephraim McDowell, William Craig, Jeremiah Fisher, John Green, Edward Worthington, Robt. B. McAfee, Benj. H. Perkins, William Miller, Joseph McDowell, Rev. John S. Higgins; James Harlan, Secretary.

Officers.—John R. Kerr, Superintendent; Francis Kerr, Matron; DeWitt Clinton Mitchell, Principal Teacher; John A. Jacobs, Assistant Teacher.

The Presbyterian element constituted two-thirds to three-fourths of the board of trustees and three-fourths of the officers.

Of Rev. John R. Kerr I have no personal recollection, but his name as "Father Kerr" has been familiar to me from childhood.

John Rice Kerr was born in Albemarle county, Virginia, August 1, 1770; studied law under Thomas Jefferson, and became imbued with his infidel sentiments, but was convinced of his error by reading Lord Lyttleton's tract on the conversion of the Apostle Paul. He was soon chosen elder in the Dripping Spring or Cove church(?) began to hold prayer-meetings at his own house and to exhort his hearers with great tenderness, affection, and power. He removed to Kentucky in 1811, and was licensed to preach the Gospel about 1814. His name appears on the Synod's list of ordained ministers in 1815. He was pastor of the church in Glasgow, until 1823, when he was called to preside over the Kentucky Institution for the Deaf and Dumb at Danville, where he died in the triumphs of faith, June 28, 1833.

"Mr. Kerr was an unusually fine-looking man, nearly six feet tall, most symmetrically formed, and weighing two hundred and twenty-five pounds." In bearing dignified and courteous; in sensibilities, tender and warm; forming and inspiring strong lasting attachments. Three of his sons became elders, and one a minister, Rev. Dr. Andrew Kerr, who died at Memphis, on the 20th of September last.

Many of the mutes were converted by his instructions in their silent language.

Rev. Samuel K. Nelson has been strangely overlooked by the historians. His name appears once, I believe *only* once, in Davidson's History, and then merely in a list of the ministers who were enrolled in Synod for the first time in 1810. Yet without detracting from the credit justly due to others, Samuel K. Nelson may be styled the father of Center college, and for the Kentucky Institution for the Deaf and Dumb*. He was not the equal of his brother, Dr. David Nelson, in genius, intense consecration, and thrilling pulpit eloquence. On the other hand, he was free from his brother's personal eccentricities, and was a man of great activity and superior common sense. I have had the good fortune to find a controversial pamphlet published by him in Springfield, Kentucky, in 1822, wherein, besides an abundance of *fire*, there is discoverable a polish of style beyond what might have been expected at that early day. In the spring of 1827, he visited Tallahassee, Florida, to look after a grant of land, that had been made to the Deaf and Dumb Asylum by Congress, and after several weeks of assiduous attention to his duties there, he was suddenly taken ill at the office of a Mr. Allen, while pouring out a tumbler of water, and expired without pain in twenty minutes. "He only remarked that there was an excessive palpitation of the heart." This was on the 7th of May, 1827.†

Let us on this centennial day do an act of justice, tardy though it be, to the memory of a man of whom Governor Duval, of Florida, wrote that "In Mr. Nelson, Kentucky has lost one of her best and ablest men, and the Church one of her purest, most eloquent, and pious supporters. . . . In the last words he uttered, even in the moment of death, his zeal for the Asylum did not abate." (Dr. Blythe's funeral discourse.)

There is a tradition at Danville that the heart of a devout Christian woman, the wife of a Presbyterian elder, yearned over the unfortunate deaf mutes of Kentucky, and that she was one of the first to suggest an institution for their benefit. This tradition is in such

*Dr. Blythe's funeral sermon, preached in the McChord and Pisgah Churches.—*Western Luminary, July* 18, 1827.

†*Western Luminary, June* 6, 1827.—Letter from Geo. W. Ward to Rev. Nathan F. Hall, Lexington.

agreement with the character of that excellent lady, that we are constrained to accept it as true, and to place it to-day as a halo about her saintly countenance.*

One of the first and most serious difficulties in the way of successfully conducting such an institution sixty years ago, was the lack of competent instructors. The first man employed represented himself as an educated mute, but proved to be an impostor. The second had been for a short time a teacher in the New York institution, but the trustees at Danville soon found that he was every way unqualified.

In this emergency it was determined to select some young man and send him on to the institution at Hartford, Conn., then under the care of Rev. Thomas Gallaudet, assisted by the benevolent Frenchman, Laurent Clerc, himself a deaf mute and a pupil of the famous Abbé Sicard. Guided, as we doubt not, by a kind Providence, the choice of the Board fell upon John Adamson Jacobs, then a student at Center College. Mr. Jacobs was a native of Leesburg, Loudon county, Va.; was brought, in his infancy, to Lexington, Ky., but was afterwards taken by his parents to Lancaster, in Garrard county. At the age of thirteen he was left an orphan; at fourteen he taught school in Madison county; at eighteen he went to Hartford, whence he returned in September, 1825, and thus, when only nineteen years old, began his life work. The example of such a career is too valuable to be lost. Abounding patience, untiring perseverance, scholarship, energy, rare financial skill, blamelessness of life in all its relations, generosity, faith in God, and devotion to one noble purpose, all met in him, and were rewarded in this world, as assuredly they have been and shall be in the world to come.

To illustrate the effect of his classical training, it may be mentioned that Mr. Jacobs told me on one occasion that the order of the mute language was the same that we find in the Latin. This may throw some light on the unsettled question of what is the *natural* order of the words in sentences, English, and next to it, Hebrew, being at one pole; and Latin, and next to it, Greek, being at the other, while the Romance tongues, derived from the Roman or Latin, hold an intermediate position.

To show how a sound Presbyterian influence may reach across the Atlantic, I may mention that on another occasion Mr. Jacobs made to me this statement: When he first began the study of the mute language, the field seemed so boundless that he almost despaired of

*It has been suggested that the name of this beloved woman should not be withheld. She was Sarah Fry, daughter of Joshua Fry, and wife of John Green, of Waveland, near Danville.

attaining any due proficiency, but his mind was relieved by a chapter in Dr. Thomas Reid's Mental Philosophy on General Terms. After perusing that he had no further trouble.

Our Church has had the honor of setting on foot this most beneficent institution. Did time permit, it would be pleasing to advert to the labors of various Europeans, among whom might be named the illustrious Dr. Wallis, Professor of Mathematics in the University of Oxford, a man of extraordinary genius. But I must confine my attention to a few principles that may interest members of the Synod. One is, that mutes think chiefly in signs, as we do in words. Chiefly, not wholly. Again, English is a language more foreign to an uneducated mute than Arabic is to us. None of the Semitic tongues are as alien to the Aryan races as any human speech is to the mute. The elements of all spoken languages were given by the Almighty—so we believe. It has been man's duty to develop. But in the case of the mutes it has been necessary almost to create a language of signs, besides communicating to them a language of words. I say *almost*, for the simplest rudiments of sign-language are suggested by nature, and form the basis of subsequent improvements. Hence, the need of great sagacity as well as no little erudition in the pioneers of this work; that sagacity which may be defined as wisdom working without rules. Last of all I suggest, and then leave to your consideration, the fact that the deaf mute never thinks of the being of a God until it is first taught him. Much less does he know anything of Jesus Christ; so that this class of unfortunates may be held as appealing to every Christian heart. Among the assistants in the Kentucky Institution may be named Mr. Wm. D. Kerr, a worthy son of Rev. John Kerr. Mr. W. D. Kerr was appointed in 1831. In the fall of 1851 he was elected superintendent of the Missouri Institution, at Fulton. Also Rev. Samuel B. Cheek, of blessed memory, and Rev. William Jacobs, a noble specimen of young Christian manhood, who died at the age of twenty-five.

This institution has passed from under the control of our Church, but it is highly important that our ministers and private members should never grow unmindful of a charity so honorable to our fathers.

III.—LITERARY INSTITUTIONS FOR FEMALES.

Much of the best work that has been done in this department in Kentucky, has been done by or under the supervision of Presbyterians; and it is worthy of notice how many of the ablest men have devoted a part of their lives to this particular branch of educational labor.

First. Rev. John Poage Campbell, M. D., conducted a school in Harrodsburg as early as the year 1806. His daughter, Mrs. Pickett, of Maysville, Ky., remembers the name of Nancy Birney, as one of the pupils. Nancy, or Anna Reed Birney, was a daughter of James Birney, and the sister of James G. Birney, the famous abolitionist and candidate for the Presidency of the United States. She was married in 1809 to the celebrated John J. Marshall, and became the mother of Humphrey Marshall, James Birney Marshall, and Charles E. Marshall.

John Poage Campbell is a name that would adorn any church in Christendom. Dr. Dwight, contrary to his custom, invited him to preach in the college chapel, at Yale, during Campbell's visit to New Haven, in 1812, and "expressed great satisfaction in making his acquaintance. He spoke of him as a remarkably accomplished scholar and divine." (Sprague's Annals.)

In addition to the extended notice of him in Davidson's History, it may be stated that he "was a learned and skillful physician, a "student of the natural sciences, a correspondent of Dr. Barton, the "botanist (See Barton's Medical Botany, Philadelphia), and one of "the earliest, if not the earliest of the writers upon the archæology of "the West." In the list of authorities prefixed to the History of Kentucky by the indefatigable Collins, we find Dr. Campbell's "Antiquities of Kentucky: Chillicothe, 1815." This appears to have been published after his death, which occurred near Chillicothe, November 4, 1814.

Second. From Father Stuart's manuscript sketch of the life of Rev. John Lyle, we learn that Mr. Lyle established, June 12, 1804, at his own residence, in the bounds of Salem Church, Clark county, the first female school in Kentucky, "which prospered for several years beyond expectation." Only girls were received as boarders, but the young boys of the neighborhood were admitted as day-scholars. A ground plan of the building, as drawn from memory by General Leslie Coombs, has been sent to the writer by one of Mr. Lyle's grandsons, W. J. Lyle, of Boyle county.

Third. One of my earliest recollections is of Rev. James K. Burch, as the principal of a female school. A man of grave aspect, square-built, with a massive head; perhaps unsurpassed among our Kentucky clergy as a defender of pure Calvinism.

Fourth. Among those of more recent date may be mentioned Rev. John H. Brown, D. D., of Richmond, afterward so widely known; Rev. Dr. Van Doren, of Lexington, lately deceased; the gentle and amiable Rev. D. T. Stuart, of Shelbyville; Dr. W. W. Hill, long the western Secretary of Home Missions and editor of *Presbyterian Herald* at Louisville, but whose laborious life is even more visibly perpetuated in Bellewood Seminary; the accomplished Rev. J. V. Cosby, of Bardstown; Drs. Jno. Montgomery, of Harrodsburg, and J. J. Bullock, of Walnut Hill, no longer citizens of our State, yet spared to the Church elsewhere, and Dr. Stuart Robinson, of Frankfort, recently pastor of Second Church in Louisville; also, Hancock, of England; McIlvaine, of Ireland; Stevenson, of North Carolina, all removed from Kentucky, but still living.

We should not omit the name of David A. Sayre, of Lexington, the munificent founder of Sayre Institute, a school presided over successively by one Presbyterian minister and two elders.

More could be said, but this is enough to show from what sources much of the culture of Kentucky society has been derived. It is to be hoped that our clergy and eldership will never hold aloof from this unostentatious but highly useful work.

IV.—ACADEMIES AND PREPARATORY SCHOOLS.

So early as 1780 the Legislature of Virginia (Kentucky being still a part of Virginia) vested eight thousand acres of escheated lands in Kentucky county in trust for a seminary of learning, to which was given the name of Transylvania, *i. e.* Beyond the Forests. Chief of the Virginia friends of this enterprise was Rev. John Todd, a coadjutor of Samuel Davies, and one of the constituent members of Hanover Presbytery. In what is now the State of Kentucky, Colonel John Todd, member of the Virginia Legislature from the county of Fayette and nephew of Rev. Jno. Todd, and Hon. Caleb Wallace, member from Lincoln county, were the most prominent supporters of the measure. Both of these gentlemen were Presbyterians. The Board of Trustees met November 10th, 1783, in Lincoln county, and the pioneer of Presbyterianism, Rev. David Rice, was elected chairman. In February, 1785, the school was opened in the house of Mr. Rice, "*at* or *near* Danville," says Davidson; most likely *in* the young town. The scantiness of the income of this first academy of Kentucky prevented its rising above the rank of a grammar school. On the 13th of October, 1788, it was removed to Lexington, which was unfortunately, at that time, "the headquarters of one of the Democratic or Jacobin clubs "established under the auspices of Genet, and other French emis-"saries." So, on the 30th of June, 1794, the teacher of Transylvania Seminary, Mr. James Moore, a Presbyterian, was ejected by the Board

of Trustees, and the Rev. Harry Toulmin, a known disciple of Priestley, was placed at its head.

Having foreseen this crisis, the Presbytery of Transylvania, at their spring meeting, in old Woodford church, April 22, 1794, issued proposals for a grammar school and a public seminary. This was a more distinctly pronounced church enterprise. The head master of the grammar school and the President of the seminary were to be Presbyterian ministers, and one-half of the trustees members of our church. In December of the same year Father Rice appeared before the Legislature in behalf of the Presbytery and obtained a charter for the school under the title of "The Kentucky Academy." On February 10, 1798, the Legislature gave endowments to five different institutions of learning, Kentucky Academy receiving six thousand acres of land. Individual donations in Kentucky amounted to over a thousand pounds, *i. e.*, over $3,333.33. Messrs. Rice and Blythe solicited subscriptions in the Atlantic States, and collected nearly $10,000. A parchment subscription list still preserved in the Archives of Transylvania University, records the names of Geo. Washington and John Adams, each for $100, and Aaron Burr for $50.

The Rev. John Todd, before mentioned, was for a long while the principal of a classical academy in Virginia. At length age began to press upon him, and he could find no suitable successor. He had in his school a library of a few hundred volumes, an air pump, a microscope, a telescope, and some prisms. These had been procured by the philanthropy of Rev. Dr. Gordon, of London, aided handsomely by the celebrated James Thornton, and others. With the consent of Dr. Gordon, Mr. Todd transferred this—Foote in his "Sketches" says as a *loan*—to his old friend David Rice, to be used for the benefit of students preparing for the ministry, under the care of Transylvania Presbytery. On the 15th of September, 1797, the Presbytery passed an order directing Mr. Rice to deliver this library to the trustees of Kentucky Academy. It is a matter of speculation where those books and instruments are to-day.

Meanwhile, the grammar school had been opened at Pisgah, in Woodford county. The tuition was £4, *i. e.*, $13.33 per year. The college was opened at Pisgah in the fall of 1797. The subject will be resumed under the head of Collegiate Education.

In December, 1806, Rev. John Lyle was called from his country boarding-school in Clark county, to preside over Bourbon Academy in Paris. Having fortunately obtained possession of his own record book, I find that the first agreement between him and the trustees is dated

December 27, 1806. One or two supplementary agreements bear later dates. By the contract Mr. Lyle was allowed to teach morality and religion, but not the distinctive doctrines of any one church. The course of study was very nearly identical with that recommended by the Presbytery of Transylvania for their incipient college. It was not, as Davidson inaccurately states, a female school proper; and it appears very doubtful whether the number of pupils "embraced from one hundred and fifty pupils to nearly double that number." The original record gives a list of eighty-four pupils entered on November 7, 1808, of whom twenty-two were girls; and on May 1, 1809, of eighty-five pupils, of whom twenty-five were girls. From some cause not stated in the record book, the school declined after this. In 1810, there was trouble with the trustees about religious instruction, and Mr. Lyle employed John T. Edgar as a teacher of a few scholars in addition to his own children. In 1811, there is an entry to the effect that only his own children now were under Mr. Edgar's tuition, and the school was suspended.

Of the civilians taught by Mr. Lyle, perhaps the most noted was the Hon. Chilton Allen, of Clark county, who, however, was in the school only one year.

Mr. Lyle had a printing-office and a book-bindery also, and two graduates of these collateral institutions, one from each, have since been widely known as Methodist preachers; Bishop Hubbard Hinde Kavanaugh and his brother Dr. B. T. Kavanaugh, from whose letters I should like to quote copiously if time permitted. A few lines from the Bishop's communication must suffice. "In person Mr. Lyle was "tall. His frame did not seem firmly knit and active. He was "rather sluggish and ungainly in his gait. His features were sharp; "his face thin; eyes of usual size and gray; nose prominent, straight, "and thin; skin fair and inclined to the ruddy complexion." The Bishop adds that Mr. Lyle was at times dyspeptic, and then somewhat testy; occasionally humorous; a man of sound mind, truly Calvinistic, and thoroughly evangelical. "His wife, also," says the worthy Bishop, "was pretty much of a theologian, and a first-rate chimney-"corner preacher."

I may add that Mr. Lyle prepared, and in 1804 published an English Grammar, a copy of which I hold in my hand. This is probably the first English Grammar composed or printed west of the Alleghanies.

Among the private teachers of grammar schools and academies may be mentioned honorably the names of Wilson, of Jessamine

county, and David V. Rannels, of Mason county. The most noted, however, of the private academies was that at Buck Pond, in Woodford county, under the care of Dr. Lewis Marshall. Dr. Marshall employed Mr. W. R. Thompson, or "Dominie" Thompson, as he was called, to teach at his family residence. Mr. Thompson was a Presbyterian, a graduate of Trinity College, Dublin, and is said to have been a very accurate classical scholar, very strict with his pupils, and occasionally a little sarcastic when they neglected their duties. Dr. Marshall reviewed his Latin and Greek with Mr. Thompson, reciting regularly to him in one of his classes. After a time Mr. Thompson left Buck Pond, and at the solicitation of Mr. Kinkead and Col. John Steele, taught a class of ten or twelve boys in the schoolhouse at Woodford Church. Thence in 1824 he was called to a professorship in Center College, Mr. Lewis Green being the messenger who conveyed to him the news of his election by the trustees. Judge Wm. B. Kinkead says of him in a letter to the writer: "For the training of "boys in the Latin and Greek languages, I think I never knew the "equal of Dominie Thompson."

Another assistant of Dr. Marshall was "Dominie" Moore. He had been a sailor in early life; then a teacher of mathematics, and, when I first met with him in 1851, was spending the evening of a long and varied life in the family of his son-in-law, Mr. Samuel Ball, of Mercer county, near Cove Spring. Quite a short, but firmly-set man, of three score and ten or more. He told me that he had read Dr. Bowditch's voluminously annotated edition of La Place's Mecanique Celeste several times through, and Newton's Principia once a year for many years. He also gave me a most ingenious, and, for aught I know, original illustration of the Differential Calculus.

Not a few of the members of Synod remember Dr. Lewis Marshall. He would have been a man of note in any age and any community. When Dr. Wm. L. Breckinridge was Moderator of the old Assembly, there chanced to be a member, possibly an officer of the body, who had some talents as a limner, and made pencil sketches of various personages present. Among these was Dr. Lewis Marshall, sitting bolt upright, and grasping a long walking-stick at its middle, the thumb and knuckles of his right hand being artistically quite effective. There you have the man! A very pronounced man, reminding us of Dr. Samuel Johnson. Dr. Robt. Breckinridge used to say that Dr. Marshall was in money matters the most honest man he had ever known. Living to beyond ninety, he was uncommonly vigorous in both mind and body. When about ninety, he remarked to me playfully at a

dinner-table at the Pisgah parsonage, "My son Tom said to me not "long ago, 'father, you argue as well as you ever did.'"

I endeavored to learn from him the secret of his success as a teacher. All that he would say was this: "I made *scholars* of my pupils." This was said with great emphasis on the word *scholars*. He reiterated: "I made *scholars* of them."

Vain attempt, to endeavor to call forth from its adytum the impalpable spirit of the oracle. Back of the teaching in class room or pulpit, on rostrum or stage, is the living soul of the teacher. The living soul, or else an untenanted vacuum. The only thing I elicited was that he made his pupils recite a whole book of Cæsar's Commentaries at a lesson. This gives color to the surmise that Dr. Marshall did not aim so much at critical nicety of grammar and idiom, as at copiousness of vocabulary and readiness in oral translation. Doubtless, a golden mean, or if possible, a happy combination should be sought.

Judge Kinkead adds, "Some of the ablest men of the State were "educated at Buck Pond by Thompson and then by Marshall. I can "name a few: Dr. R. J. Breckinridge, Dr. Lewis Green, John A. "McClung, Tom Marshall, Charles Marshall, Charles A. Marshall, "and Humphrey Marshall, Henry Walter, Christopher Tompkins, "James and Rowan Hardin, and Gen. John Hardin who fell at 'Buena Vista, with many others."

Of grammar-school teachers in connection with Center College may be mentioned James Graham, who inducted the present writer into the elements of the Greek tongue. His accuracy, his zeal, his quick temper, his fidelity should not be forgotten. I remember him most kindly after these forty years.

> "Severe he seemed, but if he erred in aught,
> The love he bore to learning was in fault."

Gen. Jno. B. Huston, also, who became so eminent as a lawyer, and a law-professor, and Dr. Nathan L. Rice, afterward professor of theology and college president in other States, as well as professor of theology at Danville.

It is thus seen that some of our best teaching ability has been employed in grammar schools and academies. These are the crying want of the day in this centennial year—to furnish a sound foundation of English, Latin, Greek, and Mathematics. Give the colleges this, and they will be responsible for the superstructure.

V.—COLLEGES.

What the fathers of Transylvania Presbytery, in 1794, aimed at in their "Kentucky Academy," would now be designated a college. I give the course of study marked out by them, and copied from the original manuscript Minutes of Presbytery by S. S. McRoberts. At the session of the Presbytery of Transylvania held at Ashridge church February 10, 1794, "Ordered that the following list of books be recommended to the grammar school, or any school or schools, which may hereafter be under its care.

"On the Latin: Ruddiman's Grammar with Prosody; Cordery, with an English translation; Æsop's Fables, with an English translation; Erasmus (Colloquies?) with an English translation; Selecta e vetere Testamento, without translation; Selecta e Profanis, without translation; Cornelius' Nepos, with an English translation; Cæsar's Commentaries, without translation; Ovid's Metamorphoses, with or without translation; Virgil, Horace, Pantheon, Cicero's Orations, Ainsworth's or Young's Latin Dictionary.

"Greek Authors: Whetlin Hall's Grammar, Screvelius' Lexicon, Greek Testament, with Latin translation; Lucian's Dialogues, with Murphy's notes; Xenophon's Cyropædia; Longinus upon the Sublime; Kennet's Roman Antiquities; Potter's Greek Antiquities.

"Holmes' Rhetoric; Dilworth's Arithmetic; Watt's Logic; Stone's Euclid; Patoun's Navigation; Guthrie's Geography; Ferguson's Lectures on Natural Philosophy and Astronomy; Blair's Lectures; Lowth's English Grammar; Witherspoon's, Hutchinson's, or Smith's Moral Philosophy."

A true extract from the records.

S. S. McROBERTS,
St. Clerk Presb. Trans.

Stanford, Ky., September 4, 1883.

A very creditable curriculum for the time and the place. By no means a log-cabin repast. We may question the propriety of their allowing swimming-bladders in the way of translation, such as now, frowned upon by faculties, skulk about colleges under the contemptuous name of *Jacks*. The course in the Natural Sciences, also, would hardly come up to the demands of the present generation, although Ferguson's Astronomy was probably the best accessible text-book in its day. The copy in our library at the University, once the property of Rev. John H. Brown, was printed at a later date, 1817, in two octavo volumes, with a quarto volume of plates. It has notes and supplementary chapters by Sir David Brewster, who would not have put his hand to an inferior piece. In fact, I found in it some interesting information, omitted in the later text-books, concerning the first observation of the transit of Venus by the illustrious Horrox. Sometimes gold sinks in the river of Time, while chaff swims.

The provision in Pure Mathematics is scanty, and in applied Mathematics, surveying is not so much as named, while oddly enough in these primitive forests, Navigation holds a place. Chemistry and Geology are ignored. Mental Philosophy *may* have come in under the old title of Moral Philosophy which included more then than it does now. On the whole, a creditable curriculum; and may *our* curriculum of 1883 be as considerately handled in the centennial 1983, by a writer not to be born for fifty years yet.

The collegiate department was opened at Pisgah, Woodford county, in the fall of 1797. It soon outstripped Transylvania at Lexington. But alas! for the Lord's silly sheep, the Presbyterians, who are almost universally declared to entertain the darkest views of human depravity, and yet practically appear to think better of the uprightness and truth of their fellowmen not only than those fellowmen deserve, but than anybody else *thinks* they deserve. Let whoso will or can, explain this marvel. Kentucky Academy was inveigled into a union with Transylvania Seminary. On the 22d of December, 1798, the Legislature on the joint petition of both boards of trustees "amalgamated" the two institutions into Transylvania University. Our Church surrendered the right of ecclesiastical control, but they did so under the stipulated pledge that the majority of the twenty-one trustees should be Presbyterians. The Board was to be a close corporation, filling its own vacancies; and the charter was not to be altered or repealed except on the petition of eleven trustees.

It would be a work of supererogation to recount how the Presbyterians were tricked out of their rights and property in Transylvania University; how Dr. Holley came, carried everything before him, and dealt Kentucky a blow from which she has never absolutely recovered; how for a time the names Presbyterian and bigot were considered well-nigh synonymous; and how the evangelical churches, and even the Romish church at last, were alarmed, and took decided ground against the semi-paganism which was attempted to be thrust upon the people. I may be allowed to express my surprise at seeing so little of the conflict in the columns of the *Western Luminary*, published at Lexington.

The main brunt of the battle seems to have been borne by the Rev.

John McFarland of Paris in the *Pamphleteer*, published by him at that place.

On the 19th of May, 1823, Dr. Holley pronounced the funeral oration over Col. Morrison, who had been a munificent patron of the university. The sentiments of this performance were extremely offensive to the Christian people of Kentucky, and at the October meeting of Synod, held in Lexington, nine trustees were appointed, and directed to obtain the control of Center college under a new charter, if possible; if not, to go on independently.

When the charter was applied for, there was great opposition on the part of some members of the Legislature. It was feared that the Presbyterians would endeavor to unite Church and State. The tide was turned, however, by an amusing story of a wild Irishman, related by Col. James Davidson, who had heard it a short while before from Dr. Thos. Cleland.

Synod was required to endow the college with the sum of $20,000; an amount which now seems inconsiderable, but then was not only far greater in proportion to the wealth of the Church, but was worth more; *i. e.*, would buy more of the necessaries of life. It was divided into portions of $5,000, and the payment of each installment entitled Synod the election of three trustees. The last payment was not completed until 1830.

VI.—EARLY PRESIDENTS AND PROFESSORS.

In Transylvania University before the evil days of Dr. Holley, the Presbyterians had three professors whose names are to be held in honor, Dr. Blythe, Dr. Bishop, and Father Stuart. Dr. Blythe was for a number of years the acting president; a man of commanding presence, great force of character, and special ability on the floor of church courts. Dr. Bishop was called to Miami University, Ohio. He is remembered as the author of the memoir of Rev. David Rice. The lovely and saintly Stuart, was the father of Rev. D. T. and Samuel Stuart.

Worthy men were these, and their names should never be allowed to die.

The Rev. Matthew Fontaine Maury, long the rector of the Episcopal church in Danville, used to say that his father, Rev. Francis F. Maury was the first professor of Center college. His accession was in 1821.

In 1820, Rev. James McChord was elected president, but declined the invitation. Mr. McChord is still remembered, or *was* remembered

twenty years ago, as a brilliant pulpit orator. The name of President Jeremiah Chamberlain was a household word in my childhood. He was in office from 1822 to 1826, a period previous to my birth. His friendly face, painted by Neagle, still beams upon the members of the Chamberlain society in their hall assembled. He left a most pleasing impression upon the community at Danville, and his tragical death at Oakland college, Mississippi, was greatly lamented.

The name of Redmond Dougherty, Professor of Languages, lingers in my memory—*vox et præterea nihil.* Much the same may be said of Dr. Luke Munsell. I saw James Buchanan, Professor of Mathematics, once certainly. He has been described to me as a lean, slender man, as though conic sections had desiccated him. He lived, however, to an advanced age, long after he had left Danville—desiccation proving preservative.

Gideon Blackburn, President from 1827 to 1830, is another familiar fireside name. From all accounts, he must have been a pulpit orator of uncommon power. His later work was in connection with theological education in Illinois. Dominie Thompson was Professor of Languages from 1824 to 1831. The Rev. John J. Pierce, his successor for a brief period, I knew in years long after, as an aged minister in Muhlenburg Presbytery, an amiable, scholarly man.

In 1830, Synod elected Rev. Jno. Clark Young, President of the nearly broken-down college. The choice proved to have been eminently fortunate. Mr. Young was then twenty-seven years of age, pastor of the McChord church in Lexington, and already recognized as an admirable extempore preacher. He was an accurate scholar outside of his department. It may not be generally known that he was a pupil at Columbia College, New York city, of the famous Dr. Adrain, the Irish mathematician; and that on one occasion, when Dr. Adrain had given to the class a problem which only one pupil had ever been able to solve, Mr. Young solved it in his sleep, whereupon the good Adrain said that there were "some things that indicated *talent* in a pupil, but others that indicated 'jaynius.'"

The power of close attention which is fostered alike by mathematical and by metaphysical studies, produced in Dr. Young something of that mental pre-occupation which goes by the Anglo-Saxon name of absent-mindedness. This occasionally made him misunderstood, in the innocency of his soul. But a more pleasant-tempered, genial man, it would be hard to find. In Greek, Professor Nichols pronounced him superior to any man he had known, not a Greek Professor. However, I must confine myself to his traits as a teacher.

May I be allowed to say, that, take him for all in all, I regard him as the best instructor under whom I ever sat as a pupil. This was owing to several particulars, as 1st. His method was the best of methods, viz: the use of a text-book, supplemented by copious unwritten lectures. 2d. The interest he himself felt and exhibited in the subjects taught. This will be sure to tell upon one's pupils. Not long before his death he remarked to the writer that the man who could get his scholars interested in the subject studied, had the first requisite, and the second requisite, and the third requisite of a teacher. What vivacity he displayed in the recitation room! And how contagious that vivacity was! His blue eyes sparkled; his whole frame was in action; he was a "born" teacher. 3d. His mind was keenly analytic. He did not excel other able men in synthesis; his forte was not in breadth of generalization; but for the clear, sharply-cut distinguishing of things that differ, he had few equals among the men that I have known. But not to weary you, 4th, and last, Dr. Young had an unsurpassed facility of illustration. He read widely, he remembered affluently, he applied felicitously. I should think he would have readily endorsed the aphorism of the old divine, that "Argu-"ments, like pillars, give the most strength; but illustrations, like "windows, let in the most light."

May I transgress the bounds of my allotted task, and for a moment recall that lovely morning in June, 1857, with its sky of blue and its breath of balm, when it was whispered that Dr. Young was dying? I was present in that chamber of death; and how can I ever forget the familiar gesture and tone with which he said: "I want you all to know that I am a sinner, saved by grace." Were not these the two chief lessons he taught? Man, a lost sinner—Christ, a gracious Saviour?

My near relationship to Dr. Lewis Warner Green will, of course, preclude my speaking of him in terms that might otherwise be admissible. Part of his teaching days were spent in other States, as in the chair of Oriental and New Testament Literature and Exegesis at Alleghany Seminary, and as President of Hampden Sidney College, Virginia. But he appears repeatedly in the history of Center College, first, as a member of the first graduating class in 1824; then as Professor of Greek, in 1831; of Rhetoric and Political Economy, in 1832; as Professor in the same chair, and Vice-President in 1839, and as successor to Dr. Young in the Presidency from 1857 to that fatal day in 1863, when, worn out with his labors, not only in, but outside of his own college department, and among sick and wounded men, he was stricken with congestive chill, and lay speechless on his bed; but

when he heard the names of his absent wife and daughter, a tear welled up from his eye and flowed over upon his cheek. Alas! the fiery heart was beating low, and the eloquent lips were mute!

Since the last meeting of Synod Professor Wm. Dod has passed away from earth, aged nearly seventy-five. His modesty, his gentleness, his kindness of heart, can never be forgotten while a single one of his pupils shall remain on earth. Even his personal peculiarities are treasured in our memories; his gold spectacles looking in upon Danville, when gold spectacles were almost unknown in the village; and his skill on the flute, and a capital flute it was, and it made a stir in social parties, when he unlocked the mahogany box, and put together the joints of the instrument, and gave us a prelude with a flourish quite beyond what we had been accustomed to; his standing jokes, too, about the similarity of the modern Cæsar and Pompey, and his pronouncing infinitesimal *infinite-small;* also his graver speech concerning Sir Isaac Newton, Euler, the brothers Bernouilli, D'Alembert, Boucharlat, and finally those appalling

"Words of learned length and thundering sound;"

Forcellini, and Facciolattis' Latin Lexicon.

But time would fail us to tell of the lucid and logical Beatty, now nearing a semi-centennial of invaluable services, the accurate Nichols, still living at an advanced age in Illinois, and Scott, and Snyder, and Ryors, and others, who have entered into the most holy place.

To present now the collegiate posture of the Presbyterian Church in Kentucky: We have, in 1883, two colleges, one at Danville, the other at Richmond, both of them provided with excellent main buildings and with commodious dormitories, the Richmond dormitory having just been opened in September last, a spacious and elegant home for students. At Richmond, too, we have four Professor's houses on the campus. The Danville school has a roomy building for its preparatory department. Both institutions are provided with scientific apparatus, and with several thousand volumes in their libraries. Their catalogues numbered jointly, for the year ending in June, 1883, 318 pupils. Their graduates are widely scattered through the United States and elsewhere, and have occupied, and do yet occupy, honorable positions in social life, in business, in the learned professions, as judges, legislators, governors, army officers, editors, and authors. Of their nearly one thousand names, how few have been stained with dishonor; how many have been adorned with civic virtues and heavenly graces. Let us thank God, take courage, and go forward.

VII.—THEOLOGICAL TEACHERS AND SCHOOLS.

Let us consider, first: The individual efforts of her ministers to instruct candidates for the ministry. Archibald Cameron read theology under Father Rice. James K. Burch studied privately—it is not known under what teachers. Dr. John Poage Campbell, after a course under Professor Graham, at Liberty Hall, spent a winter with Dr. Moses Hoge, of Shepherdstown, Va. Joshua L. Wilson, under Rev. James Vance, on Beargrass, while assisting in his classical school. Rev. John Thomson, under Dr. James Blythe. Mr. Thomson was the father of four Presbyterian ministers, one of them, Dr. W. M. Thomson, a missionary of the American Board at Beirut, Syria, and the author of "The Land and the Book." Nathan L. Rice began under Dr. Gideon Blackburn, and afterward went to Princeton. Bishop Kavanaugh writes me respecting Rev. John Lyle that, "as a teacher, he prepared quite a number of young men for their ministerial studies." He gives the names, to his "personal knowledge," of William Martin, James H. Dickey, John T. Edgar, James C. Barnes, and Robert Lapsley. How much of this, or indeed, whether any of it was strictly *theological* study, I am unable to say with certainty. In 1806, Mr. Lyle, in his contract with the Trustees of Bourbon Academy at Paris, "agrees to introduce James H. Dickey as *teacher* of (the) Latin and Greek Languages, and surveying." In November, 1810, the name of John Edgar, *Tutor*, appears at the bottom of "A list of the scholars that entered the *Literary Asylum*." "May 1st, 1811—Employed Mr. Edgar as the tutor of my three sons, "and have no school." "Lyle and Edgar" have a school opening on the last Monday in 1812. It is styled "Lyle and Edgar's Literary and Theological School." John T. Edgar's signature occurs more than once. The specified studies are English grammar, spelling, reading, geography, and Latin. Both sexes are admitted. We are left to conjecture that Mr. Lyle had private students in theology, of whom, possibly John T. Edgar was one.* But John T. Edgar finished his theological course at Princeton, by Mr. Lyle's advice.

Dr. Thomas Cleland accomplished an honorable work in this line. In his autobiography he says: "The number of young men, from "first to last, who were under my supervision as students of divinity, "were some fourteen or fifteen, viz: N. H. Hall, John R. Moreland, "James C. Barnes, Charles Phillips, Samuel Wilson, John H. Brown,

*A grandson of Dr. Campbell states that Dr. Edgar studied theology with Dr. C. in Fayette county.

"Wm. Dixon, Robert L. McAfee, Wm. H. Forsythe, Robert Ham-"ilton, David Todd, Robert Caldwell, F. R. Gray, Joshua H. Wil-"son, and G. Moore. All are yet living except three, viz: Hamilton, "Moreland, and Wilson. The last never reached the pulpit. Some "were in indigent circumstances, and received their board, etc., gra-"tuitously; some at half price, or as suited their circumstances or "convenience." Dr. Cleland then proceeds to explain how they managed to live on his small salary. The style was primitive, yet healthful. Father Barnes writes: "During the year 1815, I lived in his "family, and was treated as his son; enjoyed his excellent ministra-"tions, and commenced the study of theology. It was by his kind "exertions that I was enabled to spend the two following years at "Princeton Theological Seminary."

I can not give the names of all the ministers who have, more or less, supervised the studies of candidates through a part or the whole of their course; or of all the ministers who have partly or wholly been fitted for the pulpit in this way. But what a roll of names in even this imperfect list! Dr. Campbell, Joshua L. Wilson, Archibald Cameron, John Todd Edgar, Nathan Hall, James C. Barnes, John H. Brown, Nathan L. Rice, with other good men and true, whom time would fail us to specify.

In April, 1806, West Lexington Presbytery appointed Rev. John Lyle, Professor of Theology. On the 13th of October, 1828, Synod attached a theological department to Center College, and on the following day elected James Kerr Burch, Professor of Theology. It seems to have been the intention of Synod to model this seminary after the one in Princeton, N. J., and to have three professors. But from some cause or causes the project did not succeed. Mr. Burch retained his place only one year, and in 1831 the plan was abandoned.

If we, of the present day, are slow to move in this department of education, the charge can not be brought against the fathers of the Church.

In 1777, May 7, only a little more than half a century before the actual inauguration of this work by Synod, forty-seven Indians, under their chief, Blackfish, besieged Harrodsburg. On December 31, 1777, there remained at Harrodsburg sixty-five men; at Boonesborough, twenty-two; at St. Asaph's or Logan's Fort (now Stanford), fifteen. These were the only three permanent settlements in Kentucky; and these are the garrisons, except that Virginia occasionally sent out some militia. Less than fifty years later the pioneers attempted to found a theological seminary ten miles away from Har-

rodsburg on the one side, and from Logan's Fort on the other. Sixteen years later, *i. e.*, in 1847, Synod agreed to co-operate in the management of New Albany Seminary, Indiana, and raised a fund of $20,000, to be held by Synod, and the interest to be used in the support of a professor. In May, 1853, six years later, Synod offered the use of said fund to any first-class theological seminary the O. S. General Assembly would establish in the West, and $40,000 additional, and ten acres of ground for a site, if the seminary were located in Danville. The Danville offer was accepted by a large majority over New Albany, and by eleven votes over New Albany and St. Louis together (122, 78, 33).

The success of the new institution was very encouraging. Those were the days of the first three, Robert J. Breckinridge, Edward P. Humphrey, and Stuart Robinson. In the years from 1853 to 1860 inclusive, three hundred and twenty-four students were matriculated. The number in 1859–60 was fifty-three. During the civil war forty-eight students entered the institution.

The usefulness of this school of the prophets was very notable in its earlier career. Many of our Kentucky pulpits were supplied from its students, beside the young ministers who went forth everywhere.

VIII.—THE OUTLOOK.

If we can not learn wisdom from the past, we can not learn it all. The experience of our Church has taught us the supreme importance of having a theological school in our own State. This is an age of means, not miracles. God richly blessed the effort of 1853, and He will again bless us if we exert ourselves in His service. He has, most unexpectedly to us, thrown into our lap Dr. Landis' very valuable theological library, which he spent half a century in collecting. Since the close of the war, in 1865, wealth is again accumulating in the hands of our people. Our work in evangelization is prospering; old churches are growing; new ones are being organized. Surely, the time can not be far distant when our Synod with the aid and co-operation of other Synods, should have a theological school. We require a theological education in our candidates for the ministry; but what opportunities do we offer them for getting it? Our Northern brethren have a Seminary at New York city, on the eastern frontier of Presbyterianism in the United States. A little west of it comes Princeton; then Auburn; then Alleghany; then Lane Seminary, near Cincinnati; then Danville; then Chicago, and the last rays of the sun sweep through the Golden Gate and linger

upon the sacred walls of the Seminary in California. We, of the South, have one in Virginia, and one in South Carolina, both of them Atlantic States, far east of the first chain of mountains, through whose passes so many thousands of emigrants have pressed into this great valley of the Mississippi and the States and Territories beyond. We seem to lag far behind the tide of population. God be praised that we live at all!

Until some grand effort is made in this direction, we must needs imitate the zeal of the fathers and seek to bring on our young men by the help of individual pastors and teachers here and there. Why not? Indeed why should it not be an ordinary way of getting a student through at least one year of his course? The grade of requirement may be higher now than it was fifty or one hundred years ago, but the facilities also are far greater. With Nordheimer and Green in grammar, and Gesenius in lexicography, Hebrew need be no bugbear; and with Jacobus, Hodge, Addison Alexander, and Lange, as commentators, surely our young men can be led into *some* New Testament exegesis without going a thousand miles off to a seminary. Nor would it take long to tell them of the Septuagint, of the Syriac Peshito, the Itala on which Jerome based the Vulgate, and of other curious versions, including Wyckliffe's and Tyndall's, not to speak of the eminently curious revised version of our own day.

Our ministers are equal to this task, or else they are behind the other professions. Multitudes of young men read law and medicine for a year with lawyers and physicians of their own neighborhoods. If our clergy are *not* now fitted for the work, let them fit themselves. The study of the Hebrew and the Greek scriptures may be to them the very thing they need. And then let them look up in their congregations young men of piety and promise, and affectionately press upon them the claims of a perishing world. Thus some Joshua L. Wilson, some Nathan H. Hall, some Nathan L. Rice, some Gideon Blackburn may be brought into the ministry of God's dear Son.

Here, too, there is a field of usefulness for some pastors who are not and can not be made orators, but who are judicious and instructive preachers. They are not eloquent, but they *are* didactic, and may be excellently qualified to teach our candidates.

But whatever methods may be adopted, something must be *done*. In the territory proper to the Southern Presbyterian Church, and in that portion of it, whereof Kentucky occupies the north-eastern corner, lie the States of Tennessee, Alabama, Mississippi, Louisiana, Missouri, Arkansas, the Indian Territory, and Texas—an immense domain, equal

in area to the German Empire, France, Great Britain, and Ireland, with Belgium, Portugal, and Denmark thrown in—rapidly settling up in some parts, and growing in population everywhere, yet with not one Southern Presbyterian Theological Seminary in it, from one end thereof to the other. The example of the brethren in Virginia and South Carolina ought to shame us into something better than the nothing we are now doing.

CONCLUSION.

The following important principles underlie the course of action steadily pursued by the Presbyterian Church in Kentucky. First. That *all* learning, human and divine, is the proper study of mankind. This is opposed to the mystical notion that human learning is useless, if not positively hurtful. Second. That according to God's word and according to the only true psychology, the heart is to be reached through the head; the realm of feeling, through the realm of thought. This is antagonistic to another error of the mystics, that religion is a vague, dreamy exaltation of our emotional nature, independent of what some are pleased to stigmatize as dogma. On the contrary, we steadfastly affirm that man is sanctified by the truth, and that to know God is eternal life. Third. That truth is not only necessary to holiness, but is in order thereto. Hence we can never adopt the unfortunate phraseology of Sir Wm. Hamilton, which speaks of the mind as an end unto itself. If by the mind he means our intellectual nature —and what else could he have meant?—he has adopted a theory that ignores the true subordination of thought to feeling. The mind is never an end; it is always a means. So, we reject the idolatry of intellect, which is the opposite pole to mysticism.

In all this, our little branch of the great Presbyterian family is in accord with the reformed theology in general. But are we in like accord with the broad principles that underlie the divine economy?

A needle of steel, as yet unmagnetized, if freely suspended will point indiscriminately in any direction whatever. Magnetize it, and it points to the North. It will then guide the traveler through trackless prairies and pathless forests, and direct the mariner's course through the waste of ocean, when night has settled down upon the waters. Philosophers have discovered that this polarity is due to a galvanic current sweeping around the needle, parallel to a great current that sweeps around our globe. Let the smaller current coincide with the greater, and the little needle is in relation to the sun and the earth, and is a benefactor to the human race.

Now, what is the grand principle of the divine economy on all this subject? We find it most clearly stated in the last book of holy

Scripture, in the Gospel of John, the latest revelation of God to man: "In the beginning was the *Word.*" The *Logos endiathetos* that had dwelt in the bosom of the Father from all eternity—now in the fullness of the times ready to become the *Logos prophorikos*, the Word issuing forth from the Father's bosom—the Word no longer silent as in the hush of the past eternity, but henceforward evermore speaking the thoughts that slumber not again.

The Word spoke in the beginning, when nothing was save God, and eternity, and space; and it said to the universe that as yet was not BE!—and it was.

Forth from out nothingness and old night, matter sprang, nevermore to perish; some think, in the form of shapely worlds; others, in an undefined chaos of mists and vapors. However this may have been, matter was endowed with wondrous potencies of order, and utility, and beauty. It was the *materia* on which the strength, and wisdom, and taste of the Elohim, the Strong One, the Almighty, were to be expended; out of which the uncounted stars were to be fashioned, the host of heaven, which none but God can number.

To affect to despise this revelation under a pretense of superior godliness is a folly and an impiety. "The glory of the Lord endureth "forever; The Lord shall rejoice in His works." To-day the suns, magnificent leaders of the host, with their crests of flame, shout one to another their mighty joy; and the far, far nebulæ, like sentry on the borders of the night, whisper the ancient watchword, "Great is Jehovah."

Again, the word spake, and the shining ranks of Cherubim and Seraphim flashed forth—the angels of God, excelling in strength—sons of God, blending their rapture with the song of the stars of the morning—a nobler work than those stars of the dawn, for the angels were made in the image of God, and endowed with a self-conscious and undying existence. To-day Cherubim and Seraphim continually do cry "Holy, holy, holy, Lord God of Sabaoth, heaven and earth "are full of the majesty of Thy glory."

We find herein a prodigious advance in the manifestation of God to and by His creation; and this may have seemed to the grand intellect of archangels a finality in revelation. But again the Word speaks; the Word becomes flesh and dwells among men, and speaks from Calvary, not now as with trumpet tones reverberating through the voids, but in the cry of anguish uttered by lips already purpling under approaching death. O rock, that didst frown upon the dry and thirsty desert, where the Israelites wandered and were ready to perish —thou must be smitten and rent that the living waters hidden within

thee might flow forth. O, Lord God, Lamb of God, Son of the Father, frowning upon sin with infinite abhorrence, Thou too, must be smitten and rent that the grace, mercy, and peace which lay unsuspected in the inner heart of God might give life to dying sinners.

So appalling yet so tender is this direst tragedy of the cross, that we are in danger of not looking beyond it; and so unspeakably precious are our personal interests therein, that we are in a like danger of not looking beyond ourselves. Yet this is not the scriptural view of the subject. The last end of all things is God Himself. Of Him, through Him, to Him. It has been most truly said that if our theology begins with God, the inevitable result is Calvinism. Where else should we begin? Where else could God Himself begin? *Of Him*, says Paul; *of Him*, says Augustine; *of Him*, say we in our lot, on this centennial day. *To Him*, says Paul; *to Him*, says Augustine; *to Him*, say all the Centuries, be glory throughout the Ages, and the Ages shall answer back to the Centuries, Amen, and Amen.

And now what does the great God ask of us? Most of all reverence, trust, and love. The greatest commandment is, Thou shalt love. This seems to me hardly so much a commandment, as a passionate outcry from the heart of God—the cry of an infinite longing for love. Hear, O Israel, the Lord, thy God, is one Lord; and thou shalt love the Lord with *all* thy heart, with *all* thy soul, and with *all* thy mind, and with *all* thy strength. Ah, yes, He longs for *all*. Love Him, the eternal; Him, the one God; Him, thy God. Even the Cross, then, is not an end, but a way. It is *in order* to rescue the lost; and what then? It is in order to teach—to teach the profoundest truths thus far announced to the universe—to teach them to us who are saved by them, and to teach them to the principalities and the powers in the heavenly places. And what then? Why in order that they and we shall in the ages to come love Him, and delight in Him, as God, our exceeding joy.

Hence, from the Beginning the Son has been the *Word;* as He shall be the Word, world without end. This, my brethren, is the grand law; this, the divine economy. God be praised if we have, to any degree, apprehended these truths, and fallen into the line of march under the Captain of our Salvation.

Every new-born soul, then, is a *Voice* crying in the world's wilderness—an echo of the Voice that spake and that speaketh evermore. God help us to speak the thoughts of God, that the love wherewith He hath loved us may dwell in us, and we in Him.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my Strength, and my Redeemer."

THE DISTINCTIVE DOCTRINES AND POLITY OF PRESBYTERIANISM.

BY REV. T. D. WITHERSPOON, D.D.

Every denomination of Christians has certain distinctive principles, which serve to differentiate it from other branches of the visible Church, and which constitute its *raison d'etre*—the ground more or less substantial of its separate organic existence. In proportion as these principles are vital and fundamental, they vindicate the body that becomes their exponent from the charge of faction or schism, and justify its maintenance of an organization separate and apart from that of all who traverse or reject them.

We are met to-day as Presbyterians. We have come to commemorate the first settlement of Presbyterianism in Kentucky. You have listened to the eloquent addresses of those who have traced the history of our Church in this commonwealth for a hundred years. They have told you of the first planting in this Western soil of a tender branch from our old and honored Presbyterian stock, of the storms it has encountered, of the rough winds that have beaten upon it, and yet of its steady growth through summer's drought and winter's chill, until what was erstwhile but a frail and tender plant, has become a sturdy oak with roots deep-locked in the soil, with massive trunk and goodly boughs and widespread branches overshadowing the land.

You have heard also, the thrilling narratives of the lives of those heroic men by whose personal ministry the Church was founded; of the toils they underwent, of the perils they encountered, of the hardships they endured that they might plant the standards of Presbyterianism in these Western wilds.

The question arises with especial emphasis under circumstances like these: What are the peculiar principles of the denomination whose centennial is celebrated with so much enthusiasm to-day? Is there anything in these principles that justifies such sacrifices and toils as were made by the noble men whose biographies have been read? Is there anything in the distinctive doctrines and polity of this Church to render its settlement in Kentucky a hundred years ago, and its perpetuation and development through a century of conflict and struggle,

a matter worthy of such joyous, grateful commemoration as we give to-day? Is there anything in these creeds and symbols, venerable with years, which we have received from our forefathers, which makes them an inheritance meet to be transmitted in their integrity and purity, with increasing veneration, to our children and to our children's children forever?

These, Christian friends, are the questions that, through the kindness and partiality of my brethren, I am to endeavor to answer to-day. And in the fulfillment of my task, I invite you to walk with me for a little while about this, our ancestral Zion, to "mark well her bulwarks and consider her palaces that ye may tell it to the generation following."

And first, let us endeavor to get a clear idea as to what constitute the distinctive principles of Presbyterianism, as to what there is that is peculiar in its doctrine and polity. Confining myself strictly under the head of doctrine, to the department of ecclesiology or the doctrine of the Church, and viewing the polity of Presbyterianism in its only proper light as basing itself distinctly upon, and adjusting itself most accurately to that form of doctrine delivered in Scripture, I may say that, just as in our doctrine of Redemption, there emerge the historical *five points*, over which controversy has waged since the days of the Synod of Dort, so in our doctrine of the Church there are five points, constituting five distinctive principles of church government, each one of which places our Church polity in sharp contrast with that of other Churches around us, and all of which together make up a system as unique as it is beautiful, as scriptural as it is complete, having nothing comparable to it in any other organization in the world.

Let us take up these five points of Presbyterianism successively, and endeavor to engrave them as clearly as possible upon our memories and upon our hearts.

I. The first fundamental principle of Presbyterianism is that Church power is vested not in officers of any grade or rank, but in the whole corporate body of believers. Our doctrine is that Christ, who is the great Head of the Church, the alone fountain and source of all its power, has not vested this power primarily in a single officer who is the visible head of the Church and the vicar of Christ, as in the Roman Catholic Church, or in the body of Bishops or superior clergy as in the Episcopal Church, or in the whole body of the clergy as in the Methodist and some other churches, but in the people, the whole body of the people, so that no man can attain to any office, exercise any authority, or wield any power in the Church, except he is called to that

office, invested with that authority and clothed with that power by the voice of the people. Here, then, is a grand, fundamental difference between the Presbyterian Church and all those churches that are prelatical or hierarchical in form, in that ours is a government in which Christ rules through the voice of his people, his whole redeemed people, and not through any privileged class, any spiritual nobility, or aristocracy of grace.

II. The second fundamental principle of Presbyterianism is that this power, though vested in the people, is not administered by them immediately, but through a body of officers chosen by them, and commissioned as their representatives to bear rule in Christ's name. The offices that are to be filled have been ordained of Christ, and none may be added to those which he has ordained. The officers who fill these offices are chosen by a vote of the whole membership of the Church over which they are to rule, and yet are to be chosen under such special prayer for the guidance of the Holy Spirit who dwells in the Church, that whilst the outward vocation to office is from the Church, the inward call and commission to each officer is to be recognized as from Christ Himself, the great invisible and spiritual head.

The only power, therefore, immediately exercised by the people is this most important and fundamental power, that of vocation. They choose those who shall administer the government over them. These rulers act as their representatives and so the government is a representative government, as distinguished from a pure democracy or a government of the people by themselves.

This principle separates us from all churches that are congregational in form, as the first from all that are prelatic or hierarchical. This last distinguishes us, therefore, from the Congregational churches of England and of this country, from all churches of the Baptist faith and order, and from those churches around us that call themselves the Christian, or Reformed, in all of which questions of doctrine and discipline are decided by a direct vote of the whole congregation, whilst in ours these questions are settled by the voice of those officers who are chosen to bear rule.

III. The third fundamental principle of Presbyterianism is that the whole administration of government in the Church has been committed to a single order of officers, all of whom, though having in some respects different functions to perform, are of co-ordinate and equal authority in the Church. It is true that the Presbyterian Church, after the pattern of Scripture, has two orders of officers, the elder and the deacon; but the deacon is not a ruler. He has no spiritual oversight

or authority. His office is purely executive. He has charge only of the secular concerns of the Church. Its government is committed to a single order of officers, the presbyters or elders. These elders are of two classes. There is first a class who, not having been called of God to be preachers of the Gospel, but recognizing His call through the Church to bear rule, continue in their secular avocations, devote such portion of their time as they can spare from their business to the oversight and care of the flock, and exercise full authority as rulers over the house of God. These are called Ruling Elders, because their office is simply to rule. There is a second class who, in addition to the call to bear rule, recognize a divine voice summoning them also to the work of preaching the Gospel, and this function of preaching, which is the highest and most honorable in the Church, demands their whole time, so that they give up secular callings, and are specially set apart of the Church to this higher function, and so are known as Teaching Elders or Ministers of the Word. But whilst this ministry of the Word entitles them to special honor, it confers no higher rank and invests with no superior authority. The minister in our church courts has no more authority than the ruling elder, so that we not only have in the Presbyterian Church the "parity of the clergy," of which we hear so much, but the parity of the eldership, of the ruling elder with the teaching elder, a principle not to be found under any other form of church government.

IV. The fourth distinctive principle of Presbyterianism is that these Presbyters rule not singly but jointly in regularly-constituted assemblies or courts. This is a principle upon which I would lay particular emphasis; for in it the admirable genius of our system especially appears. Whilst there are functions that are purely administrative, such as preaching the Word, administering the sacraments, etc., which a Presbyter may, when so commissioned, perform separately and individually, yet all legislative and judicial functions are to be administered by assemblies or courts alone. And no one of these assemblies is competent to the transaction of any business unless representatives of both classes of Presbyters, ministers and ruling elders, are present. There is no exercise of any several authority, as by a bishop or a presiding elder, in any part of the field. There is no possibility of any one man power, for all authority must come with the sanction of a church court.

V. The last distinctive principle of Presbyterianism is that these church courts are so subordinated to one another that a question of government or discipline may be carried by appeal or complaint or

review from a lower to a higher court, representing a larger number of congregations, until every part of the Church is, through this due subordination, brought immediately under the supervision and control of the whole. Thus our Church Sessions, which constitute the lowest order of assemblies, are, as many as lie within a certain district, subordinated to a higher court or Presbytery, constituted of representatives from each of these Church Sessions, meeting twice every year, and oftener if necessary. The minutes of the Church Sessions all pass under the inspection of the Presbytery by way of review and control. There is the right both of appeal and of complaint to the Presbytery from any action of any of these Church Sessions; and Presbytery has in such cases all the right of a higher court or court of appeals. The same is true of the Synods in relation to the Presbyteries, and of the General Assembly in reference to the Synods—so that the authority and oversight of the whole Church is brought to bear upon every part, and the right of appeal belongs to the humblest member of the Church, by which he may carry his cause through all intermediate courts to the General Assembly, the highest of all.

Here, then, to recapitulate, is our system of government—power vested in the great body of Christ's people; administered through officers chosen by the people and commissioned of Christ; administered by a single order of officers equal in authority and rank; administered not severally, but jointly, in duly organized assemblies or courts, and in assemblies or courts so subordinated to each other as to bind the whole mass together in a unity of mutual oversight, government, and control.

Such, in brief, is the system of church polity which we hold. It differs, as you will readily perceive, in its essential features from that of every other denomination. It is the system held by that great Presbyterian body, which is composed not only of the various branches of the Presbyterian Church in this country, in Canada, in England, Scotland, Ireland, and Wales, but also of what are known as the Reformed Churches of Germany, Belgium, Holland, Switzerland, France, etc., comprising in all a constituency of nearly if not altogether fifty millions of souls.

For this system we claim, without seeking to disparage that of any other representative body of Christians, the following points of excellence:

First.—Its exact Scripturalness. As Presbyterians we hold that everything concerning the doctrines and polity of the Church must be brought to the sure criterion of the Word of God. To that which is

revealed nothing is to be added, and from it nothing is to be taken away. And so we hold to our form of government because we believe that essentially, in all its leading features, it is the same that was delivered by our Lord to His inspired apostles, and by them to the primitive Church. We find, from the study of the New Testament, that the apostles were accustomed to "ordain elders in every city." As there was but one church planted in each city these elders were, most of them, Ruling Elders. We find that, as in the 20th chapter of Acts, these officers, are in one place called elders, and in another, bishops, showing that the New Testament bishop is not a diocesan officer, but only an elder considered as having the oversight of a congregation of believers. We find that these elders, together with the deacons, constitute the only orders of permanent officers in the Church. Even the apostles themselves, recognize themselves in the exercise of authority in the Church as elders. Thus, Peter says: "I, Peter, who am also an elder and a witness," etc., and John, the apostle, begins his epistle: "The elder to the well-beloved Gaius," etc. We find that these elders are of two classes, exactly corresponding to those in the Presbyterian Church now; the "elders that rule," and "those that labor in word and doctrine." We find that their authority is exercised in duly organized courts. Timothy is ordained by the laying on of the hands of a Presbytery. A Synod is convened at Jerusalem, composed of the apostles and brethren, before which is issued and decided an appeal from the Church at Antioch. Our entire system in all its five essential principles, is, therefore, found in Scripture. Our polity is that revealed in the Word of God; and in its exact scripturalness, its close conformity to the "pattern given in the mount," is found the first great excellency of Presbyterianism. To this scripturalness of our system, we have the testimony of the ablest and most learned biblical scholars, and even of those who differ with us in forms of government. In the Episcopal Church, for instance, which lays such exclusive claim to apostolic origin and descent, the ablest scholars and the profoundest theologians admit that, in the days of the apostles, the bishops were only pastors of churches, and the present order of diocesan bishops was not known. This is the testimony of Archbishops Usher, Whately, and Tate, Bishop Lightfoot, Canon Farrar, Dean Stanley, Dean Howson, Lord Macaulay, Mr. Hallam the historian, and a host of others whom I could name, so that we justly claim for our system its strict accordance with the teachings of Scripture.

Second.—Its vindication of the unity of the visible Church under all dispensations. The Scriptures constantly speak of the visible

Church as being the same under both the old and new dispensations. Paul does not represent the olive tree as being rooted out and another planted in its stead, but as having the Jewish branches broken off, and the Gentile branches engrafted in their room. Now, under our Presbyterian theory of church government, and under it alone, have we a clear conception of this visible unity under both dispensations.

Let us look for a moment at the form of government under the old economy. The first distinct reference we have to the Church as a visible organization is in connection with the calling of Abram, and his settlement in Canaan. Doubtless, the visible Church had existed before, had existed since the offering of the first sacrifice before the gates of the lost Eden—but here is the first reference to its organic form. And now what is that form? The only officers we read of are the elders of Abraham's house. One of these, Eliezer, is distinctly mentioned (Gen. 24: 2) as the "servant and elder of his house" (not the eldest servant, as in the authorized version, but the servant and elder). We hear little of these elders at this time, for we hear little of the Church; but they are to play a very prominent part a little later. At the time of the Exodus they appear as the distinctly-recognized officers of the Church; when Moses is sent as the deliverer of God's people from the bondage of Egypt, he is directed (Ex. 3: 16) to go and gather the "elders of Israel" together, and deliver his message to them, as divinely-appointed rulers of the congregation. When he is sent to demand of Pharaoh the release of the children of Israel, he is instructed to take with him (Ex. 3: 18) the "elders of Israel," as the representatives of the chosen people. When in the wilderness Moses receives the law from the hands of Jehovah, on Mount Sinai, he writes it, and delivers it to the priests, the sons of Levi, and *the elders* (Deut. 31: 9) as the spiritual rulers of God's people. In every instance in which any authority is exercised or any discipline administered, we find these *elders* referred to as the rulers in the Church. They are sometimes called, "the elders;" sometimes "the elders of Israel;" sometimes "the elders of the congregation;" sometimes "the elders of the people;" but they appear on every page of the history of the Jewish Church, as its divinely-appointed and recognized rulers.

Nor was the term *elder* one simply of seniority or of respect, as some have supposed. There were many elders in age, who were not elders in office. The term *elder* implied official rank and position. Thus, when the Lord directed Moses to select out of the elders of the tribes, seventy, who should constitute the highest council of the Church,

or, as we might say, its General Assembly, he instructed him (Num. 11: 16) to choose only those whom he certainly knew to be "elders of the people, and officers over them."

The Jewish Church was, therefore, governed by elders in the days of Moses. It was so in the days of Joshua, when there were elders in every city (Josh. 7: 6; 20: 4; 24: 31; etc.), and in the days of Judges (Judges 2: 7; 8: 16; Ruth 4: 2; etc.), and in the days of Samuel (1 Sam. 15: 30; 16: 4; etc.), and in the days of David (2 Sam. 5: 3; 17: 4; etc.), and in the days of Elijah and Elisha (1 Kings 21: 11; 2 Kings 6: 32; etc.), and in the days of Ezekiel (Ezek. 14: 1; 20: 1; etc.), and in the days of Ezra, when the Old Testament canon was completed (Ezra 10: 14; etc.), and in the days when our Saviour appeared in the world (Matt. 21: 23; 27: 1; Mark 8: 31; Luke 22: 52; etc.). It is sometimes asserted that these elders were only civil rulers, and not ecclesiastical; officers of the State, and not of the Church; that the priests had the exclusive authority in spiritual matters, and the elders in secular matters. But, so far as this from being the case, that, as we shall soon see, the priests themselves, ruled, not as priests, but as elders, and in every act of government were associated with the "elders of the people," while the council of seventy, or the *Sanhedrim*, as it was afterwards called, was composed entirely of elders, chosen from the different tribes of Israel. It is true, that, owing to the union of Church and State, these elders had many civil duties to perform. But their functions as civil officers, resulting from this temporary connection, were only incidental. Their highest functions were spiritual. They were pre-eminently ecclesiastical rulers. They had charge of all the interests of the "Church of God which was in the Wilderness with the angel which spake to Moses on Mount Sinai." The fact that they had civil duties to perform, and secular questions to decide, no more proves that they were not Church officers than does the sitting of the bishops of the established Church of England in the House of Lords prove that they are not Church officers.

The Old Testament Church was, therefore, Presbyterian, inasmuch as its whole government was administered by *elders* chosen from among the people and set apart to the office of rulers over the house of God. It was still further Presbyterian in the sense that these elders were of two distinct classes—elders of the priests and elders of the people. This appears very distinctly in the constitution of the Sanhedrim, or highest ecclesiastical council of the Jews.

This body consisted exclusively of elders (Numb. 11: 16) chosen

from all the tribes of Israel. Those from the tribe of Levi, were, of course, of the priestly office. They added to their function as elders, that of ministers before the altar in the sanctuary. To distinguish them from elders of other tribes, they were called priest-elders, or elders of the priests (2 Kings 19: 2; Is. 37: 2, etc.), and afterwards chief priests, one being taken in later days from each of the twenty-four courses in the temple. We have thus under the old economy "priest-elders" and "people-elders," corresponding with the two classes of elders in the Presbyterian Church at the present day.

These elders ruled in that olden time, not singly, but jointly. No officer in the Jewish Church had any such individual authority as that now exercised by the bishop of an Episcopal diocese, or the presiding elder of a Methodist district. In every city there was a "bench of elders," which held its sessions in the gate, and to which all questions of government were submitted. In smaller cities this court corresponded to a Church Session, in larger ones to a Presbytery. There was, as we learn from Jewish writers, a higher court, composed of not less than twenty-three elders, to which appeal could be had from the decision of the "elders of the gate," corresponding in this respect to our Synod; whilst above all was the Sanhedrim, or ultimate court of appeal, corresponding to our General Assembly.

It will thus appear that the Church under the old dispensation was essentially Presbyterian, that in the setting up of the new dispensation no change in the form of government was needed, and no breach in the continuity of the Church was made, as Archbishop Whately has so admirably said. (Kingdom of Christ, pp. 29, ff. Ed. of Carter & Bros., N. Y., 1864);

"It appears highly probable—I might say morally certain—that wherever a Jewish Synagogue existed that was brought the whole or the chief part of it to embrace the Gospel, the apostles did not there, as much *form* a 'Christian church (or congregation, Ecclesia) *as make an existing congregation Christian*' [the italics are his own] 'by introducing the Christian sacraments and worship, and establishing whatever regulations were requisite for the newly-adopted faith, leaving the machinery (if I may so speak) of government unchanged, the rulers of synagogues, elders and other officers (whether spiritual or ecclesiastical or both), being already provided in the existing institutions." "And," he continues, "it is likely that several of the earliest Christian churches did originate in this way; that is, that they were *converted synagogues*, which *became* Christian churches as soon as the

members, or the main part of the members, acknowledged Jesus as the Messiah. * * * * And when they founded a church in any of those cities in which (and such were probably a very large majority), there was no Jewish Synagogue that received the Gospel, it is likely that they would conform, in a great measure, to the same model."

And, as thus the unity of the visible Church, under the two dispensations, appears in this element of Presbytery, which runs through and characterizes its whole polity, so is it with the unity of the Church militant and the Church triumphant; for in that apocalyptic vision which was given to John of the future glory of Christ's redeemed and ransomed Church, there still appear, as the representatives of this same principle of Presbytery, the "four and twenty elders surrounding the throne." Well may we give honor to a system which thus vindicates the unity of Christ's witnessing Church under all dispensations, to the end of time and through the cycles of eternity.

Third—Its superiority as a basis for the organic unity of the whole visible Church in the world. It must be evident that a system which shall unite all Christian people in the bond of a common unity must have provision by which, on the one hand, every part of the Church shall be subordinated to the authority of the whole, and by which, on the other, there shall be the utmost protection and security for the rights and liberties of each individual member.

The first element in this unity, due subordination, is secured very perfectly by the system of hierarchy; that which finds its expression in the Church of Rome—but it is a unity in which the rights and liberties of the private member are completely sacrificed to the oppression and tyranny of the governing power. In the system of independency or congregationalism on the other hand, the rights of the individual are secured, except against that most fearful of all despotisms, the despotism of a majority against whose prejudice or passion there is no protection by the right of appeal. But this liberty is at the expense of due subordination. The system of Presbyterianism secures a unity as complete as that of the Church of Rome, and at the same time a protection for the rights of the individual such as is not found in any other system of jurisprudence, either civil or ecclesiastical. For while it is the boast of our civilization that, by our system of appellate courts the humblest citizen may carry his cause from a lower to a higher tribunal, and so receive an award which is free from all attaint of local prejudice or personal malice, yet, in fact, the exercise of this right of appeal is limited by its costliness, and only the favored few who have the means to employ counsel and assume responsibility can carry their cause to the Court of Appeals.

But in the Presbyterian Church the humblest and poorest member can have his cause carried, without any expense, from Church Session to Presbytery, from Presbytery to Synod, and from Synod to General Assembly. The ablest counsel in the land is at his service without one cent of compensation or fee, and he may obtain, as is often done, the voice of the whole Church in the decision of a question in which he feels that his rights or his interests are involved.

Fourth—The flexibility by which this system adjusts itself to all stages and conditions in the life of the Church. If you should conceive a man with his wife and infant children thrown by shipwreck upon a heathen island, if he be a Christian believer, and his family a Presbyterian family, then he carries with him a complete Presbyterian Church. Upon him, as the head of his house, the office of the Presbytery or eldership devolves. His wife is the deaconess; his children are the baptized members. There is a complete "church in his house." As his sons come to manhood, or heathen men are converted and taught in the way of the Lord, they are admitted by him to share in the office of the Presbytery, but the Church is complete at the very moment when he is thrown upon the island, and there is no other form of church government under which this would be true.

Again, if the whole Christian world were, to-day, to resolve to come into organic union under a single form of government, there is (with the exception of the Papal, which, as we have seen, secures only the unity of a resistless and remorseless despotism) no system which could be adopted without a strain too severe to be borne, except that Presbyterian system which we have endeavored in these pages to sketch. No Baptist Convention or Congregational Association that could gather in one place could be large enough to represent this whole Ecumenical Church. No Methodist Conference, or Episcopal Council, even though they were limited to diocesan bishops, could find a hall large enough for their assembly. But our Presbyterian system, without a strain upon its machinery, would add another to its ascending series of courts, and as now Church Sessions are represented by delegates in Presbyteries, and Presbyteries by delegates in General Assemblies, so General Assemblies would be represented by delegates similarly chosen in an Ecumenical Council, and the unity of the whole visible Church finds expression without a moment's confusion or jar.

There are many other excellencies which we might claim for our Presbyterian system, such as its spiritual power through its peculiar hold upon the family relation, its historic bearing upon the problems of civil and religious liberty, etc. I content myself with a single addi-

tional reason for our love and veneration for our time-honored Presbyterianism.

Fifth—The historic associations that cluster about it. From the days of the apostles until now the Church, in its purest forms, has been Presbyterian. The Waldenses, who, in their native valleys of the Piedmont, maintained the purity of the primitive doctrine and the simplicity of Christian ritual, amidst all the corruptions and superstitions of the Church of Rome, were Presbyterian. Claiming to have received their doctrine and discipline directly from the apostles; refusing to submit to the authority of the Church of Rome; remaining unshaken in their simple faith through all the fires of persecution and of martyrdom; extorting even from their persecutors reluctant but explicit testimony to the simplicity of their piety and the blamelessness of their lives, they maintained the light of a pure Presbyterian doctrine and order through all the darkness of the middle ages, and there, in the secluded valleys of the Piedmont, it was still blazing when Luther and Farel and Zwingle and Calvin kindled on the highest mountain-tops the watchfires of the Reformation.

Another witness through these dark ages for a pure Presbyterianism, is found in the church of the ancient Culdees, of Scotland. This church owes its establishment to the labors of Columba, a native of Ireland, who, about the middle of the sixth century went, as an evangelist, into the midst of the Picts of Scotland. Having converted great multitudes of these fierce tribes to Christianity, he established upon the island of Iona a seminary of learning, for the training of pastors and evangelists for his work. The ministers trained in this seminary were called Culdees, and the churches founded by them Culdee Churches—the word *Culdee* being most probably a corruption of the Latin words *Cultor Dei*, worshipper of the true God. These churches of the Culdees, or worshippers of God, existed for many centuries without holding any connection with the Church of Rome. Indeed, they not only refused to acknowledge the authority of the Romish See, but they protested against its errors and innovations, and maintained their ground successfully against its usurpations and encroachments until the very dawn of the Reformation. Their form of government was essentially Presbyterian. They had a Synod or Assembly, to the members of which they gave the name of *Seniores*, or Elders. These elders, acting in their collective capacity, elected and ordained to the ministry. All ministers were of equal rank. Those who had permanent charge of churches were called bishops, but their office and authority were simply those of pastors of individual churches.

They held no higher rank, and exercised no greater authority than the other *Seniores* who sat with them in council.

We have thus two distinct lines of Presbyterianism running back to apostolic times, and the memories which gather about us to-day are those of a grand, historic Church. Pre-eminently the "Church of the Covenant," her covenants have been sealed with blood. Those primitive martyrs who "were stoned, were sawn asunder," etc., were witnesses for the principles for which we contend to-day. Those heroic Vallenses who were hunted from crag to crag of their native mountains, who were hurled by their persecutors over the steep precipices and dashed in pieces on the rocks below, were Presbyterians. Those grand old Covenanters of Scotland, who "loved not their lives to the death" for "Christ and His crown," were Presbyterians. This old Church has come down to us with her vesture, like that of her Lord, crimsoned with blood. The most illustrious martyrs, the most renowned confessors, the most valiant reformers have been hers. Let us venerate her for what she has been; let us love her for what she is. In this centennial year, let us fling forth her encrimsoned banners freshly to the breeze. Let us send forth a larger band of evangelists to carry our standards over rugged mountains, and plant them in sequestered valleys, in rude hamlets, and secluded villages. Let us kindle the light of our pure faith and scriptural polity in ever-increasing centers of influence and power. Let us fully endow and equip our denominational institutions of learning, that our young men may be deeply grounded in all those principles for which our forefathers sacrificed and toiled. Let us gird ourselves like men for the work of perpetuating, establishing, and enlarging the sphere of influence of our beloved Church.

And may each one of us so live and so labor that when the testimony of this generation is borne and its work ended, we may transmit to our children, in its purity and in its integrity, the legacy of Presbyterianism which we have received from our sires, having our names honorably linked with the increase of its prosperity, and the enlargement of its influence in the world.

THE PLANTING OF PRESBYTERIANISM IN KENTUCKY ONE HUNDRED YEARS AGO.

BY REV. MOSES D. HOGE, D. D.

"*The people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up.*"—*Matt.* iv. 16.

Every year that passes marks the termination of a century. But while every hundred years of the world's history must have its concluding year, it does not follow that the last year of a century is one of any special significance. It is often a mere chronological epoch, evoking no memories, awakening no associations, exciting no emotion, commemorating nothing worthy of perpetuation. It is not so with the present year.

Not only does it arrest the attention of this venerable Synod and of the Presbyterian population of this great State, but it is a year which commands the reverential recognition of other Churches than our own, because of its relation to events memorable in their annals.

Notable among these is the celebration of the four hundredth anniversary of the birth of the great reformer whose clarion voice awoke the world afresh to the recognition of the doctrine of justification by faith—that article of a standing or a falling Church.

In such commemorations there is a great moral element. It is sometimes good to get free from the narrow environments of the immediate present and ascend some eminence which commands a view of ways long since trodden, and then, from what has been taught by the review, learn to forecast the ever-widening way of the future. It is only by such studies that we can catch the spirit of the great historic eras which have been potent in shaping the institutions of our own times. It is only when we can transport ourselves to the distant past and evoke from its obscurity the forms of those who gave it movement; it is only when we can restore the scenery which surrounded them and acquaint ourselves with the errors which they combated, the difficulties they surmounted, the hardships they endured, and the great purposes which animated them, that we can fully comprehend the character of the men who thus toiled and suffered, or appreciate the

influence of their lives upon their own generation, and trace the effect of their examples and principles upon succeeding generations. When we do this, the dim and shadowy past is irradiated again with its own long-vanished light, and we no longer gaze upon cold and motionless forms ranged upon a flat, dead canvas; but it is a moving panorama that we behold; the figures stand out in bold relief, instinct with life and clothed with their own impressive personality. Thus placing ourselves among them we take a new interest in the men themselves and in the work they achieved, and while we embalm their memories and deeds in grateful recollection, we catch the fire which yet lives in their ashes, and we feel the inspiration which their great examples of devotion to duty enkindle in our hearts. Other men labored, and we are entered into their labors. They were sowers, sometimes weeping as they walked wearily through the furrows, scattering the precious seed, and we are reaping the golden harvest. Some of them lived in the days of persecution and bloody martyrdom, while the deep night of superstition and spiritual gloom shrouded the earth; but God had shined in their hearts to give them the knowledge of His glory, and because of this divine illumination, wherever they went, "the people that sat in darkness saw great light, and to them that sat in the region and shadow of death, light sprang up."

I need not remind you that this was the text of the first sermon preached by a Presbyterian minister in Kentucky, and although the time allotted to this service will not permit me to discuss it *in thesi* and at the same time give you a historical sketch of what preceded and accompanied the planting of Presbyterianism in this State, still I do not purpose to use the text as a mere motto; for I trust that the subject-matter of my sermon will be the most appropriate elucidation of this scripture, so far as it has application to the events commemorated by this centennial observance.

This is almost a different world from that in which our ancestors lived a hundred years ago. Then, the map of this country represented the outline of the thirteen old colonies scrambling along the Atlantic slope, with their western boundaries scarcely defined. Then, the vast valley of the Mississippi was scarcely sprinkled by the homes and institutions of civilized men, and beyond it was another realm stretching away toward the horizon, where the setting sun quenches his glowing axle in the bosom of the Pacific, and yet its wide expanse, for the most part, the haunt only of the savage beast or the savage man, with its silence unbroken save by the voice of the storm or the thunder of the cataract. But look now at the last Congressional atlas of the

country and mark the splendid array of confederated States, all of them studded with cities, fair and opulent, streaked with railway lines, three of them stretching from ocean to ocean, and crowded with a population which the swift census can scarcely overtake.

A hundred years ago the cities of New York, Philadelphia, Boston, Baltimore, Richmond, and Charleston, were but straggling towns, while Buffalo and Cincinnati and Chicago and San Francisco were not born. Then so slowly did tidings travel, that the rumor of the first battle of the Revolution did not reach Savannah until twenty-two days after it was fought, but now our evening papers contain a resumé of the editorials of the morning dailies of Paris, London, and St. Petersburg, and I, myself, sent a telegram to my family from the capital of the land of the Pharaohs which reached them soon after the click of the wires in Cairo.

In 1783, the French Revolution had not commenced, and the battles of Austerlitz, Borodino, and Waterloo had not been fought.

In 1783, geology with its startling revelations, and chemistry with its untold practical applications, were yet in their infancy, and archæology, with its confirmation of the truth of Scripture history from Babylonia, Assyria, Phœnicia and Palestine were unknown.

More interesting still to us is it to register the religious progress which has blessed the century whose close we chronicle to-day, and the development of the philanthropic institutions which have grown like nourishing clusters on the vine of Christian love. The organization of Missionary, Bible, and Tract Societies, of Sunday-schools and Young Men's Christian Associations, of asylums for the deaf, dumb, and blind, Magdalen homes, Houses of Refuge, free schools, and prison reforms, and other leaves and fruits of the tree which are for the healing of the nations. And now we find ourselves the citizens of a Republic, which, with all the corruptions which fill patriotic hearts with sorrow and foreboding, we would not exchange for any other form of government on earth, and members of a Church which, notwithstanding its failure to attain to its own ideal conception of what a Church should be, as a part of the mystical body of which Christ is the head, is, nevertheless, because of its scriptural organization, purity of doctrine, conservatism of what is fittest to survive, and aggression upon all that is fittest to perish, entitled to our veneration, love, and undying devotion.

But now the question arises, what were the influences which gave birth to the institutions, civil and religious, which are our heritage? If it be answered, they were the creations of the patriot sages who

framed our constitutions and declarations of right, this does not solve the problem; for the question still recurs, from what sources did they derive the principles which are embodied in these codes and constitutions? Did the masterly State papers—filled with philosophic inductions, with lucid expressions of the profoundest maxims of political wisdom and the unanswerable demonstration of popular right—which attracted the attention and commanded the admiration of the wisest statesmen of England, spring spontaneously from the soil like the giant trees of the American forests? And if not, from what remote fountains did the men who drafted these papers derive their inspiration? All forms of government are *growths*, not original creations perfected at once by the immediate influences which gave them form. They are all but the outward expression of the inward social, civil, and ethical life of the *people* whose traditions and principles are embodied in them. What, then, molded the people and set in train the influences which became the vital forces of their being?

All honor to the patriot soldiers and statesmen of the Revolution, who on the field, in the cabinet, and in the halls of legislation, by their valor, wisdom, and virtue built up the visible structure of our form of government, but the noble constitution which they formed was neither their discovery nor invention. It was the systematic arrangement and putting down upon parchment of the principles which had been throbbing in the bosoms of patriots, and struggling for expression through generations of conflict for the right and true. It was, as has well been said, not the fountain out of which the streams of liberty flowed, but the reservoir into which a thousand little rills had been running until it finally *overflowed* with waters to refresh and fertilize a continent. And if the question once more returns, what were the sources from which these streams originally issued, I would answer, first, the Word of God, from which the true ideal of representative government is derived; and second, the great Reformation of the sixteenth century, which awakened the world afresh to the recognition of the sacredness of the domain of conscience; which proclaimed not only the worth of the soul but the value of the citizen; which kindled human intelligence by bringing it into immediate contact with the Book which has done more than all others to quicken thought and give development to literature, art, and the science of government; which emphasized the great truth, that if rulers had rights they also had duties, and if the ruled had duties they also had rights, that the people were the true source of power, and that all just government rested on the consent of the governed. In a word, it

was the Reformation which unfurled the banner in the eyes of the nation, on one side of which was written: "Render unto Cæsar the things that are Cæsar's," and on the other side the inscription, "Resistance to tyrants is obedience to God."

And, as the third of the influences which have shaped the institutions of the land, I would mention the peculiar training received by the early emigrants to these shores, and by the patriot soldiers and sages who were most influential in framing our form of government. That training was in the school of conflict. It was the discipline enforced by that sternest of teachers—adversity; that development of the truest and noblest manhood which comes from patient, determined, heroic resistance to civil and religious tyranny.

In Scotland, under the reigns of James and Charles the I. and II., when royal promises were made only to be broken, when solemn oaths were taken only to be violated; when prelacy was enforced on an unwilling people by tyrannical edicts; when courts of high commission were established armed with inquisitorial power; when two thousand ministers were ejected at one time for non-conformity; when householders were required to give bond that their families should not attend the services of the Church endeared to them by all that was most sacred in their convictions, traditions, and memory; when to enforce submission to ecclesiastical tyranny torture was used to extort confession; when prisons were filled with the victims of intolerance; when soldiers were quartered upon the defenseless inhabitants and restrained from no outrage; then was it that these great protests against oppression found voices which will never cease to sound while suns shine and waters flow, and the great heart of humanity thrills in sympathy with the sorrows of those who suffer for conscience sake. Then was it that the independence of the Church was asserted in the memorable words of John Knox: "Take from us the liberty of assemblies and you take from us the Gospel." Then was it that the deputies presenting to the King an address from the assembly in which the independence of the Church from civil power was asserted, and when the Earl of Arran, frowning terribly on all around, cried, "Who dare sign these treasonable articles?" that Andrew Melville stood forth and declared, "I dare," and suiting the action to the word, took the pen from the hand of the Secretary of the Council and signed his name in the presence of the astonished court; the same Melville, who afterwards made an address of his own to the King, which must have sounded strangely in royal ears, "There are two kings and two kingdoms in Scotland. There is King Jesus and his Kirk, and King James, of whose kingdom he is not a king or a lord, but a subject. We will yield you your place and give you all obedience, but again I say you are not the head of the Church. If you seek both kingdoms, you shall lose both." We see the same principle taking its living form when six thousand members of the Scottish Church assembled around old Grey Friars in Edinburgh to adopt the solemn league and covenant, and when, as we have been so eloquently told, the parchment containing the Church's charter and declaration of right was spread out on a tombstone which covered the ashes of one of Caledonia's worthies, and when, amidst the shouts of some, the sobs of others, and the deep emotion of all, it was covered with names, and because a nation was waiting, the parchment was enlarged by the addition of sheet after sheet, that it might make a circuit of the whole land and everywhere receive the signatures of those who were ready humbly to bow the knee before God, and render to Cæsar the things that were Cæsar's, but equally ready to resist unto blood all those who sought to invade the sacred rights of conscience and usurp the authority which belongs alone to the great Lord of conscience.

We cross what a recent writer calls "The Silver Streak," which separates England from France, and we find ourselves in the presence of another great conflict between might and right, more startling in some of its aspects than the one we have just contemplated.

For nearly a hundred years the Protestants of France had enjoyed the protection afforded them by the celebrated edict of Nantes, granted under the reign of Henry the IV.; but in 1685 that edict was revoked, and then from the lurid background there arises upon our vision another of the bloody pictures in the book of crime, in which the massacre of the 70,000 martyrs on St. Bartholomew's day makes the terrible foreground of the picture. I need not recount the horrors of that persecution. Suffice it to say, that although it was at the risk of life that any Huguenot attempted to expatriate himself, yet life was equally risked by remaining at home, while exile offered at least the hope of personal safety and the allurement of freedom to worship God, so that within a few years France lost more than a million of her noblest sons, scattered over the face of the earth—a loss irreparable then, and to be lamented now, when France needs all the conservative elements which true Protestantism secures to a nation.

Once more the scene changes, but the drama is the same. On the northern shores of Ireland the conflict between the ever-antagonistic powers of despotism and liberty is waged again.

The siege of Londonderry helped to change the fortunes of Europe.

During the eight months of its heroic resistance to James II., the king's troops, which strove in vain to force its gates, might otherwise have effected a union with those of Claverhouse in Scotland, and so, in alliance with the French, have successfully withstood the Prince of Orange. But the divided army of James was unequal to the task. The besieged citizens of Londonderry held out to the bitter end—to them the triumphant end. The news reached the Prince at Hampton Court and gave him the assurance that his crown was safe, and William of Orange was proclaimed King of England.

It was from these fields of conflict that our forefathers came to these American shores, with their noblest manhood disciplined and developed by unconquerable courage and endurance. They came, bringing with them principles dear to them by conviction, and made more dear by the sufferings they had undergone to maintain them.

It is true their resistance had been chiefly to ecclesiastical despotism, but the greater includes the less. That the stern and uncompromising advocates of freedom in the Church should also be the zealous defenders of civil liberty in the State is the natural and logical consequence of their faith. It may require generations to work out these problems, but to this issue must it come at last. In course of time the doctrines which prevail on the subject of Church government will inevitably shape popular opinion in regard to civil government. The man who has been accustomed to cringe at the feet of a spiritual master will readily cower under the frown of a temporal despot; and on the other hand, the man who will not brook sacerdotal tyranny in the Church will be the very man who will not submit to civil despotism in the State. And so, when from Scotland, from Holland, from France, and from the north of Ireland our ancestors came, singly or in companies, the stream of emigration sometimes checked but only to gather new force and overleap the barriers which for a time retarded it, and therefore ever-flowing, deepening, and widening as it ran, could it be supposed that, on their settlement in the new world, they could forget the conflicts of the past, or leave behind them the principles for which they had sacrificed all but honor and conscience?

Forget! No more than they could forget their Highland hills and the lakes nestling among them, with a romance in every ripple of their waves; no more than they could forget their heath-clad Grampians and the blue Pentlands on whose summits they had inhaled the fresh air of the morning; no more than they could forget the bloom of the heather and the shrill notes of the pibroch wailing along the desolate moors; no more than they could forget the cottage homes where,

gathered for family worship around the ingle, they listened to warbling "Dundee" and plaintive "Martyrs," and to the tremulous tones,

> "When, kneeling down to Heaven's Eternal King,
> The saint, the father, and the husband prayed."

No; it was only the natural scenery of their native land that they left behind them on emigrating to these shores—only the fields they had tilled and the houses they had inhabited. Their principles they brought with them—to plant them in a richer soil, where they might take deeper root, and attain a more vigorous growth and ripen into more abundant harvests.

As soon as the dispute between the colonies and the mother country commenced, the different branches of the Presbyterian family united with one mind and heart in support of the cause of Independence. The part taken by Presbyterians in that contest was then made a matter of reproach, and it is the recorded testimony of those who were least in sympathy with their principles and conduct, that they were the first to enlist in the conflict and the last to retire from it. A volume might be written illustrative of the influence these men exerted in the revolutionary struggle, but one incident must suffice for all. I quote substantially from the graphic description of the scene by the late Dr. Krebs. However familiar to you it may be, it will bear repetition.

"When the Declaration of Independence was under debate in the Continental Congress, doubts and forebodings were whispered through the hall. The House hesitated, and the destiny of the nation seemed poised as it were upon a single point. It was then that an aged patriarch arose, venerable and stately in form, his head white with the frosts of age. Every eye was fixed upon him as the needle turns and points to the pole. He cast over the assembly a look of inexpressible interest and unconquerable determination, while on his cheek the hue of age was lost in the fire of patriotism which illumined his face. 'There is a tide,' said he, when he saw the house wavering, 'there is a tide in the affairs of men—a nick of time—we perceive it now before us—to hesitate is to consent to our own bondage. That noble instrument upon your table should be subscribed this very morning by every pen in the house. For my own part, of property, I have some; of reputation, more; that reputation is staked, that property is pledged on the issue of this contest, and although these grey hairs must soon descend into the sepulcher, I would infinitely rather they should descend by the hand of the public executioner than desert at this crisis the sacred cause of my country.'"

Who was it uttered this memorable speech, potent to turn the scale of a nation's destiny? It was the venerable John Witherspoon, one of the fathers of the Presbyterian Church in this country—a brave patriot, no less than a Christian gentleman, and an able minister of the Gospel of Christ. Did I not truly say, that when we search for the original sources of the institutions which we most prize, we must turn to other times and to lands beyond the sea?

In these words of Witherspoon do we not distinctly recognize the ring of the brave old times of Melville, three hundred years before, when, in answer to the challenge of the Earl of Arran, "Who dare sign these treasonable articles?" he cried, "I dare." Thank God, the voices of true and brave men of old will ever sound in high and solemn protest in all legislative halls where bad men seek to frame mischief by a law; in all ecclesiastical assemblies where errorists teach for doctrine the commandments of men; on all battle-fields where tyranny attempts to overthrow the liberty which comes to the people, not by the permission of governments, but as the gift of God.

The first Presbyterian minister who preached in America was Francis Makemie, on the eastern shore of Virginia. He was a native of Ireland, and came from the province of Ulster in 1680. He encountered much opposition, and was often called to account for venturing to preach in places not specified in the permission which the court had granted him; but he bore his troubles with a fortitude, and often plead his own cause with an ability which commanded the admiration of his enemies. But certain influences were soon at work which were overruled by Providence for the introduction of Presbyterianism in a part of the colony where no religious teaching of any kind had been enjoyed. It was the policy of the House of Burgesses (Williamsburg then being the capital), to devise some means of protecting the settlements on its western border against the depredations of the Indian tribes. It was determined to form a frontier line as far from Williamsburg as possible, along both sides of the Blue Ridge. It was found that the hardy, industrious, enterprising Scotch-Irish furnished the very material out of which to form this living rampart. Accordingly, those emigrants were encouraged by extensive grants of land to occupy the valley of Virginia. The first regular settlement west of the Blue Ridge was in the county of Frederick. Soon after, another colony was established in Rockbridge county, and another in Augusta. The descendants of these men yet inhabit the valley of Virginia, and among the familiar names are those of Allen, Vance, Glass, White, Russell, Gilkeson, Hoge, Alexander, Craig, Paxton,

Blackburn, Preston, Matthews, Lyle, Stuart, Crawford, Caldwell, Campbell, Patton, Moore, Rutherford, Irvine, Tate, Douglass, McCue, McClung, McDowell, and all the rest of the Macs to the end of the alphabet. It was of these brave and hardy men that Washington declared, that if all his plans became overturned and but a single standard left, he would plant it upon the Blue Ridge, and making that his Thermopylæ, would rally around him the patriots of the valley, and there lay the foundation of a new Republic.

But while these colonists were gathering under the shadow of the Blue Ridge, there began to be a new and unexpected development in Eastern Virginia, which is worthy of perpetual remembrance.

A few leaves of Boston's "Fourfold State" fell into the hands of a gentleman in Hanover county. Becoming deeply interested in what he read, he sent to London for a complete copy, and the perusal of that work, together with the Bible, brought him to a saving acquaintance with the truth. Another, a neighbor of his, met with a copy of Luther on the Galatians. He became deeply impressed with the truths so different from those he had been accustomed to hear in the Parish Church. There were two other gentlemen in the same vicinity who had become dissatisfied with the ministrations of the Parish Church; one of them obtained a copy of Whitefield's sermons, which so much pleased him that he invited his neighbors to come and hear them read. They came, and the attendance so rapidly increased that there was no longer room. It soon became necessary to erect what was called a *Reading House;* then another, and another, until four were built, and all were filled. No one had yet ventured to offer a prayer, but the reading of these books had awakened many, and conversions rapidly multiplied. The library of this novel theological school was small indeed—Boston, Luther, Whitefield, and the Bible—but wonderfully good, what there was of it. It did not need a printed catalogue; it did not need a special building to contain it; but it brought souls to Christ. These doings, of course, were contrary to law. The absentees from the Parish Church were warned, threatened, fined, but still went on with their Sunday reading, until the leaders of this new movement were summoned to Williamsburg, to answer to Governor Gooch in person for their contumacy. On their way to the little old capital they were overtaken by a great thunderstorm, and stopping in a house for shelter one of them picked up a book, without covers or title page, which immediately arrested his attention. The more he read the better he was satisfied. It seemed to contain a systematic and orderly statement of the doctrines he had found scattered through

the Word of God—all fortified by Scripture texts. He offered to purchase it, but it was readily given to him. On arriving in Williamsburg Governor Gooch asked them what they called themselves. But as they had attempted no organization, and had adopted no name, they were at a loss what answer to make, when the owner of the book with the Scripture proofs handed it to Governor Gooch and told him that work contained their creed. Governor Gooch, who was of Scotch ancestry and education, taking the book, immediately recognized it as the Confession of Faith, and delighted them with the assurance that as the Church of Scotland was recognized by the English Government, they would be tolerated in their worship—as they were Presbyterians.

This incident should be put upon permanent record. Its significance is found in the fact that intelligent men, sincere inquirers for the truth, from the study of the Bible, and such meager assistance as their little library afforded, had unconsciously been led to the adoption of the doctrines contained in the Presbyterian Confession of Faith. To this little band of evangelical Christians came Wm. Robinson, and after him Samuel Davies, who obtained permission from Governor Gooch to preach upon the lands of four persons specified in his license, viz: Morris, Lacy, Rice, and Watkins. I have no time in which to speak of the services, the transcendent talents and successes of Samuel Davies—of the manner in which he plead the cause of religious freedom, and his advocacy of principles, then novel, but which are now the boast and glory of all evangelical denominations in these United States.

But still westward the star of Christian empire takes its way, and to you the story of its progress becomes more and more interesting as your own territory is approached.

"The first explorers of Kentucky," says Davidson, "spread everywhere, on their return, the most glowing accounts of what they had seen—the luxuriousness of the soil, the salubrity of the climate, the undulating face of the country, the vast fields of native clover, the magnificent groves of sugar tree and walnut, the deeply-channeled rivers sweeping between precipitous cliffs, the verdure of the vegetation," all combining to make it the imperial park of nature, the Tempe of the world. Allured by these glowing descriptions, emigrants flocked to it from every quarter, but principally from Virginia.

When the year 1783 opened with the prospect of peace with Great Britain, emigrants poured into Kentucky by the thousand; but now history must make a pause, for a new era is about to be inaugurated.

Most eminent among all those who flocked to this western Garden of the Hesperides was the Rev. David Rice, then pastor of the church at the Peaks of Otter, in Bedford county, Virginia, whose summits command one of the noblest prospects in the world, emblematic of the influence to be exercised, and the far-reaching, widely-extended results which were to follow the arrival of this eminent servant of Christ. His appearance was hailed with joy by the Presbyterian settlers, to many of whom he was known personally, and to all by reputation. The advent of this eminent man marks an era ever to be remembered in the history of the Synod of Kentucky.

I do not mean by this that he was a man of transcendent talents and acquirements, for in both of these characteristics he has been surpassed by members of the Synod, some of whom have gone to their rest,—(I pause for an instant, reverently and lovingly, to lay an *immortelle* on the tomb of Stuart Robinson)—and others of whom yet survive to adorn the spheres in which they move. But, as in the unexplored field, the first furrow which cuts the sod and turns up a new line of color across the surface is more conspicuous than all the parallel ridges of an evenly-plowed field, so it was with David Rice—if not the most gifted, he was the first. He was the Columbus of the ecclesiastical history of Kentucky. It is just one hundred years since he preached in Harrodsburg a sermon on the text which, in honor of his memory, I have chosen as the text of my discourse, representing, as I do, the State from which he came.

If anything more than another can illustrate the change which time has wrought, it is in the geographical boundaries of our States and of the Synods and Presbyteries of our Church. We can now hardly realize the fact that Kentucky was once only the continuation of a county in Virginia, and that it was not entitled even to be called "the county of Kentucky" until 1776; that it was not even a "district" until 1780, and that from this subordinate position it sprang into a sovereign State and member of the Union in 1792. We have another illustration of the astonishing growth of our country and Church, when we remember that in 1789 the Synod of Virginia was composed of four Presbyteries: First, the Presbytery of Redstone, which covered the settlements of Western Pennsylvania; second, the Presbytery of Hanover, which embraced all of Eastern Virginia; third, Lexington, covering the valley and what is now known as West Virginia; and fourth, the Presbytery of Transylvania, which included the *District* of Kentucky, and the settlements on Cumberland river, extending into what is now the State of Tennessee.

It was into this vast ecclesiastical domain that Father Rice, in the Providence of God, came, bearing the lamp of life, and near the spot where we now worship the first congregation gathered, to catch the early light which for a hundred years has been brightening and broadening, until now it fills not only the territory occupied by your noble Synod, but illumines the shores of the Pacific.

It is not my province to-day to give you a biographical sketch of this pioneer of Presbyterianism, or of any of the little band who accompanied and succeeded him; but even at this distant period we can not contemplate the work accomplished by these servants of Christ without a new thrill of admiration at the zeal, fortitude, and perseverance with which they fulfilled the great mission entrusted to them. When we say they labored, and we are entered into their labors, we mean much more than that their labors were the illustration of mere activity; they were also the illustration of the privations, the self-denials and sufferings they endured. They illustrated what has been true in all lands and in all times of those who have done the pioneer work of the world—what has been true of all reformers and philanthropists and champions of truth and righteousness.

It has ever been the lot of such men so to toil while others rested; to watch while others slept; and often to bear the ridicule and the misrepresentation and the persecution of those whom they sought to save and bless.

> "Count me o'er earth's chosen heroes,
> They were souls that stood alone,
> While the men they agonized for,
> Hurled the contumelious stone."

Such has been the cost of inheritance bequeathed to us by those who have maintained the empire of principle in the world in all generations.

And now, having completed our review of the influences which shaped the men whose noble office it was to lay the foundation of the institutions which we most love and cherish—since we know what fire it was which fused the metal, and what forces they were which formed the molds into which that metal was cast—we can more easily account for much that is characteristic in the spirit, and we can better appreciate the distinctive features of the Church which claims our allegiance and heartfelt homage.

In this discussion I distinctly disavow the purpose of seeking to create the impression, that Presbyterians claim any monopoly of the honor which belongs equally to all patriots and Christians of other

churches who labored with them to secure the sacred right of conscience, and the civil liberty we enjoy.

There are men of other lineage and of other faiths than ours, whose names are illustrious in the annals of the country, and dear to our hearts because of their splendid services in the cause of freedom in the Church and in the State. Did time permit, and if this occasion rendered it appropriate, I would pay deserved tributes, and make special acknowledgments of the efficient aid rendered by those who co-operated with our fathers in their conflict for the right and true. So when I refer to what I consider some of the peculiar characteristics of our own Church, which give it a claim upon our love and labor, it is not to disparage others. Nothing is more foreign to my disposition and purpose than to draw invidious comparisons, or to make comments of any kind on the faith and forms of other churches. I desire only to suggest a few of the reasons why we regard our own as worthy of the warmest devotion of its sons. And the light of history has been invoked, that in that light we might more clearly trace the development of its life through ages of conflict and persecution, and that we might the better appreciate some of the characteristics which commend it to our reason and endear it to our hearts.

1. We honor it for the strict conformity of its outward organization to what we understand to be the primitive model of the Church of the Apostles; the parity of its ministry; its representative form of government; the minister to labor in word and doctrine; the ruling elder to co-operate with him in all that pertains to its spiritual control; the deacons to have oversight of its temporal interests; each freely working in his own appropriate sphere, all acting in unison with reference to a common end, all assimilated by a common standard of doctrine and discipline, and compacted into a unity secured by a system of representative Assemblies.

2. We honor it because of the spirituality of its services, and the simplicity of its forms of worship and mode of administering the Divine ordinances.

3. We honor it because of its boldness and fidelity in proclaiming and defending all the doctrines of God's Word—even those which have always been most uncongenial to the natural heart—doctrines which some suppress, which others qualify, and which others repudiate.

4. We honor it because, in sharp contrast with those systems of faith which enchain and enfeeble the understanding by suppressing free inquiry and committing both thought and conscience to the keep-

ing of spiritual guardians, the tendency of the Presbyterian system has been to encourage investigation, to vindicate the right of private judgment, and to stimulate and develop the intelligence of the people—the demonstration of which is to be found in the splendid literature it has created; in the contributions of its writers to mental, moral, and physical science, and above all to Theology, the queen of all the sciences; so that, wherever our Church has been planted, its fruits have been seen in the school, the academy, the college, and the university, the free press, the free Bible, the free pulpit, and the free people.

5. We honor it because the intelligence of the people, quickened by Calvinistic training, has given rise to the demand for a thoroughly-educated ministry, and though not numerically the strongest of the denominations in the land, it contains the largest number of theological seminaries, as well as the most thorough and comprehensive in the course of study required.

6. We honor it because the moral influence of our Church in any community where it has been planted is out of all proportion to its numbers. Its aspect toward fashionable amusements and popular vices may be provokingly stern and forbidding, but there is a force in its rebuke which is felt and acknowledged. Its spirit is always conservative; its influence ever on the side of law and order, and its example one of reverence for lawful authority. Wherever it entrenches itself in any community, it is a barrier against anarchy and misrule, standing equally ready to oppose violence, whether of the magistrate or the mob.

7. We honor it because of its generous and kindly bearing toward all other evangelical Churches. It does not deny the validity of their ordination or sacraments, even when it believes them to be irregular. It can unite cordially with other Christians in the promotion of genuine revivals; can invite them to the communion table and sit down at theirs, laboring with them in every good word and work, and rejoicing in the success of all who are toiling to advance the cause of Christ in the world.

8. We honor our Church because of the noble stand it has always taken in behalf of civil and religious liberty. It would be strange indeed were it otherwise, for the history of Presbyterianism, as we have seen, has been the history of conflict with tyranny in the Church and State from the beginning. Some of us are the descendants of the men who at the foot of the heath-clad Grampians contended for Christ's crown and covenant, or who fought the dragoons of Claver-

house at Bothwell Bridge, or at the siege of Londonderry resisted to the death the army of King James. Those were the days when the Presbyterians of Scotland suffered extremities which no tongue can tell—from hunger, nakedness, and banishment—compelled to hide themselves in damp caves and clefts of the rock, without shelter, fire, food, or clothing; with none to pity or succor them; when fathers were hanged or shot for protecting their children, and children for defending their parents, and husbands for shielding the wives of their bosoms from the violence of the brutal troopers of the royal army.

Others of us can trace our ancestry to the men who were compelled by Bourbon tyranny to flee from their once happy homes in the fertile plains of Languedoc or the delightful valleys of the Loire, and who found an asylum on the high banks of the James in Virginia, or on the low lands of the Santee and Cooper rivers in South Carolina.

There is among my own kindred the old family Bible, which their Huguenot ancestors carried first to Holland and then to Virginia. Its covers are worn; its leaves are yellow and faded; they have often been wet with the salt spray of the sea, and the salt tears of the sorrowing exiles; the names in the family register are growing dim; I trust they are bright in the Book of Life.

Then did the people of God suffer and bleed, both upon the field and the scaffold; and yet, while we read the annals of those days with indignation and bitter tears, we read them also with the most glowing gratitude and admiration at the recollection of the constancy and triumphant heroism of the men who chose to embrace the stake rather than refuse to embrace the cross. From the long night and storm of these persecutions there blazed forth the burning and the shining lights of the world; but now, thank God, here in the goodly land which His providence prepared for them, the descendants of the Covenanter and the Huguenot and the noble martyrs of the North of Ireland are found dwelling together, with none to molest them or make them afraid; and yet ready as ever, I trust, if need be, ready once more to brave and peril all for the testimony of Jesus and for the defense of the faith delivered to the saints.

And now, fathers and brethren of this venerable Synod, these hallowed memories make their own appeal. We can not but highly prize what has been so dearly purchased. If not the lineal descendants of the men of whom I have been speaking, we are the inheritors of their faith. If their blood does not run in our veins, their principles possess our souls. We are now the representatives of the Church which they so nobly represented in their day. Be it ours to conserve,

defend, and transmit to those who come after us the institutions which we hold in trust for the generations yet unborn. Let the hallowed recollections of the past stir within us the resolve to make the future fuller of all noble sacrifice and service, so that the evening star of memory may become the morning star of hope, and light the way to new endeavor.

What we now need is a new, sweet, and heavenly unction from on High—the effusion of that quickening grace which will arouse the slumbering energies of our Church and cause every man to do his duty at his post, and by properly plying every instrumentality for good within his reach, thus demonstrate to the world the value of our principles and the efficiency of our organization; that our Church may stand confessed before all men as one of God's chosen instruments in filling the earth with the knowledge of His great salvation, and that because of its influence in all latitudes and in all lands, it may be truly said, "The people that sat in darkness saw great light, and to them that sat in the region and shadow of death light has sprung up."